JUN 26 1917

Advanced Thought

William Walker Atkinson
Editor

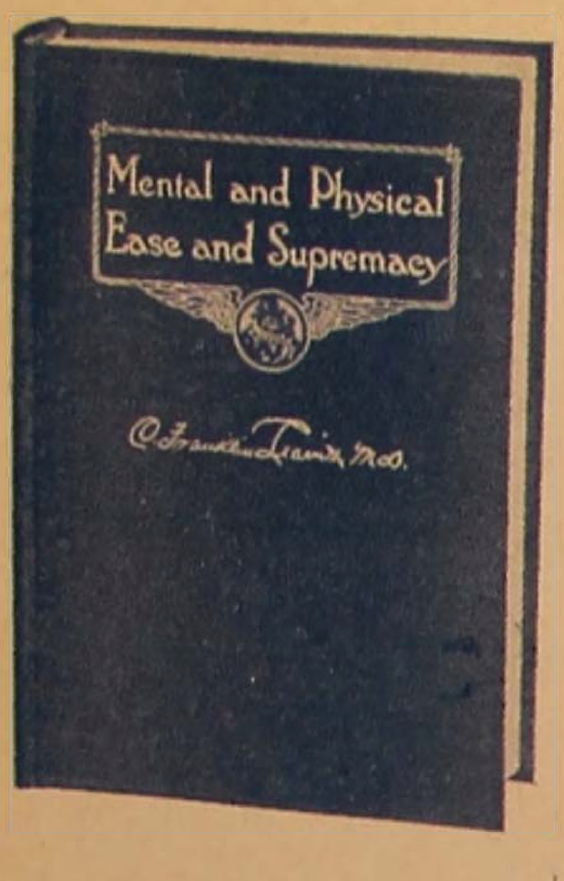
November, 1916
Price 10 Cents

A Journal of
The New Thought.....
Practical Psychology.....
Yogi Philosophy.....
Constructive Occultism
Metaphysical Healing, etc

READ: "SHALL NEW THOUGHT BE CHURCHIFIED?"
AND
"ORGANIZATION vs. ANTI-ORGANIZATION"

Two Timely Talks by the Editor, in This Number

Advanced Thought Publishing Co.
166 N. Michigan Ave. Chicago, Ill.



FREE YOURSELF FROM FEAR AND NERVOUSNESS

Dr. C. Franklin Leavitt has written a great book containing 44 splendid chapters on Self Healing by Auto-Suggestion. It is called—

Mental and Physical Ease and Supremacy



These Subjects and Many More:

Influencing the subconscious.

Emotional causes of disease.

Loss of balance between will, intellect and feeling the chief cause of disease.

Neurasthenia and how it is caused.

Mental attitude toward sex and the part it plays in health.

Suggestion without hypnosis.

Freud's dream theories as to cause of disease.

Telepathic curative methods.

Self re-education. How to make these lessons effective.

Self-persuasion. Formulas for auto-suggestions.

Manner of giving auto (or self) suggestion.

Psychoanalysis by the self. Practical self treatment by psychoanalysis.

Commanding the self. The hidden nature of energy and startling phenomena to which it gives rise.

How to get rid of the devils of disorder.

Seven power developing exercises in deep breathing.

Seventeen health building, physical exercises and how to use them (illustrated).

Regulating the habits for health.

Those overwhelming feelings.

Controlling the feelings.

Another word about fear. Getting rid of fear.

It teaches you how to overcome physical ailments.

It teaches you to develop the power within yourself.

It teaches you how to deal with trials and overcome obstacles.

It teaches you how to control your moods.

It teaches you how to become strong.

It teaches you how to be of use in the world though old.

It teaches you how to recover your grip on life.

It teaches you how to drive away your griefs and fears.

This is not a book of theory. Dr. Leavitt is an educated physician, who has studied abroad besides being a graduate of a leading medical college in the United States.

He has had an experience as healer and physician with thousands of cases. This book contains the methods by which he is teaching people to heal themselves through auto-suggestion.

The book gives you complete and thorough instruction on **just how to use auto-suggestion** to make it effective in healing yourself, and includes many formulas of the most effective statements to apply to yourself.

It tells you how to practice the famous psycho-analysis method with yourself in such a way as to break down the formidability of your ailments and open the way to cure.

It outlines a complete and valuable system of deep breathing and physical exercise.

It contains some valuable chapters for the old.

Read the letters in the right hand column from users of this great book, then write your address on the coupon and send your order NOW.

"Mental and Physical Ease and Supremacy" is printed on good paper, large, clear type, handsome cloth binding, gold stamping, nearly 400 pages. Price, $2.00. USE COUPON.

30 Days' Trial

You may return this book any time within 30 days from date of purchase and get your money back if the book is not satisfactory in every way.

CLIP HERE.

Advanced Thought, Dept. 1, 168 N. Michigan Ave., Chicago.

Here is $2.00 for Dr. Leavitt's big book on Self-Healing called "MENTAL AND PHYSICAL EASE AND SUPREMACY" on **30 days trial.**

Name .....

Address .....

....

What This Book Does For Its Users.

"MEANT HUNDREDS OF DOLLARS".

"The study of this book has already meant hundreds of dollars to me. It has filled me with a selfconfidence, enthusiasm and ambition, that I never had before."—R.S. Fitzgerald, Chicago, Ill.

LOST OLD FEARS.

"Your new book has helped me in a wonderful way. I have lost practically all the old fears, I wrote you about." — Miss Minnie Robinson, Edgewood, Iowa.

CHANGED LIFE.

"I have already been able to change several of the weaknesses I have found in self through the method you suggest. There is so much room for improvement in all that I will make the statement that ALL should possess your book."—Miss Jessie Ardner. Cleveland. O.

"A DIFFERENT WOMAN."

"Mentally I am a different woman for having read your book and I thank GOD that He directed me to you."—Miss Lela Dickson, Tupelo, Miss.

WORTH SEVERAL TIMES ITS COST.

"I would gladly pay several times what you ask for the book now I know how valuable it really is. I read some in the book daily, and no longer DREAD the future as I once did."—Mrs. Joe Wilson, Abbeville, S. Car.

The Penny Classics

FIVE VOLUMES, 144 PAGES EACH

60 Cents Each — $3.00 Per Set

In offering "Penny Classics" to the American reader, our aim was to show, by means of their sayings and writings, something of the character of the men and women who have said the best things and thought the wisest thoughts, in all ages.

All of these excerpts voice the great authors themselves, for there has been no tampering with the great originals.

Vol. I. In volume one of the series we include the best of the writings of **Schopenhauer, Seneca, More, Goethe, Plato, Emerson, Hegel, Thoreau, Darwin, Coleridge, Carlyle** and **Confucius.**

Schopenhauer is a bitter tonic; **Seneca** is clean; **Plato** is deep; **Emerson** is radiant; **Hegel** is devout; **Thoreau** brings the flavor of wood violets; **Darwin** is suggestive; **Coleridge** is profound; **Confucius** is wise and **Carlyle**—who writes from such a hot heart today—**Carlyle** is the voice of passionate sincerity.

Vol. II. After running through the contents of volume two, you will agree with the publishers that Penny Classics are not for the unthinking; that they are strong meat, and only for men and women, whether young or old, of ripe understanding; for here we find the heart of **Aurelius, Socrates, Epictetus, Descartes, Pascal, Spinoza, Maeterlinck, Browning, Spencer, Napoleon,** and **finally Shakespeare**—the voice of Highest Humanity.

In sending in advance orders for volume III of the Penny Classics, some of the readers of volume two inquired why such opposites as **Browning, Spencer, Maeterlinck** and **Napoleon** were placed in one volume. Our reply was that contrast was thus obtained with the minimum of effort on the reader's part.

Vol. III. Likewise, in volume three, the reader will find that if he is in no humor for the earnestness of **Washington, Luther, Wesley,** or **Ruskin** he can enjoy the honesty of **Huxley,** the candor of **Franklin** or the impressiveness of **Johnson;** or these failing to please, can relish the melody of **De Quincy** or the bitter pleasantries of **Heine** or **Wietzsche.**

Vol. IV. In volume four, it is a matter of no little pride to the publishers that Abraham Lincoln and Thomas Jefferson should be presented in miniature besides the intellectual giants of Europe, **Nordau, Montaigue, Auriel, Hume, Joubert, Goldsmith, Haeckel, Bacon, Kant and Voltaire.**

You cannot help enjoying this volume, for in it you find much of what you, yourself, have dreamed and thought. Here, **Jefferson** and **Lincoln** voice your democratic ideals. **Bacon** and even **Voltaire** perchance echo your opposition to **Haeckel's** disbelief in a personal God; **Goldsmith** and **Montaigue** seem to say to the war-cursed nations of today, just what you have often thought but failed adequately to express, while **Kant,** the obscure, the metaphysical, heartens the weary ones of earth by his declaration, so easily understood by all men, that "nothing in the world can be conceived of as good without qualification, except a good will, which is good, not for what it effects, but for what it intends, even when it fails to accomplish its purpose."

Vol. V. And what shall we say of volume five? In some respects we think this volume the best of the series. Probably most of our readers already share our admiration of **Stevenson,** he of the white plume and stainless heart, but to many the winning dignity of **William Penn** will be a hitherto untasted pleasure, while **Phillips Brooks,** with his courtly tolerance, will convince us that were it a common attribute to the clergy of today there would be few empty pews in the churches.

Besides the above, this volume contains the wholesome philosophy of **Tolstoi,** the penetrating psychology of **William James,** brilliant passages from **George Eliot, Holmes, Rousseau, Hubbard, Burroughs, Diderot** and **Froebel** whose life of service has gladdened a million children, and of whom it is noteworthy that his work so far excels his speech that he is acclaimed as one of the few "whose performance outruns his tale."

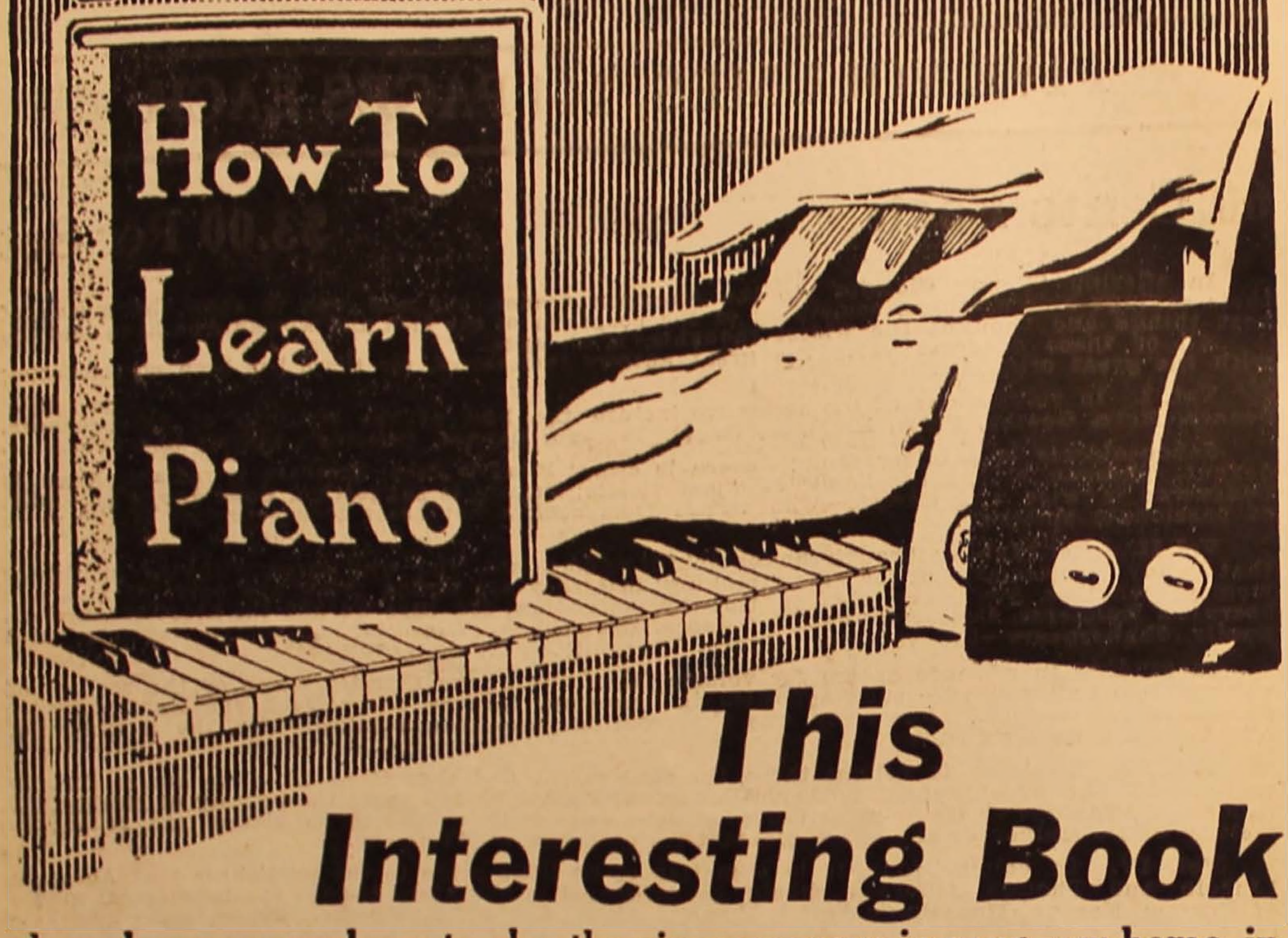
In short Penny Classics is a liberal library in itself. Daily communion with these authors will acquaint you with the best literature of the past and present. The original price was $1.00 each, but in order that more may avail themselves of these very desirable volumes we are cutting the price to 60c each, 5 volumes $3.00.

Send all orders to

YOGI PUBLICATION SOCIETY

166 North Michigan Avenue :: :: CHICAGO, ILLINOIS

FREE BOOK



This Interesting Book

shows how you can learn to play the piano or organ in your own home, in one quarter the usual time and at *one quarter the usual cost.* It explains the profound pleasures and well-known social advantages of musical training, and contains much information which will be *extremely interesting* to you whether you are already an accomplished player or do not know a single note. Send letter, postcard or coupon below for *your* copy of this valuable 64-page book. It is free.

Music As A Career

Our free book tells you of the concert career which may be open to you. It explains the great and increasing demand for professional players and tells how you can earn $25 to $100 weekly through your own playing skill or by giving musical instruction to others in spare time.

It fully describes a method of home study which brings you all the advantages of the best foreign conservatories *at less than 43 cents a lesson.* Send for this free book *at once.*

FREE BOOK COUPON

M. L. Quinn Conservatory
Box 650H11, Chicago, Ill.

Please send me without cost or obligation, your *64-page FREE Book, "How to Learn Piano or Organ,"* and full particulars regarding Dr. Quinn's *Course in Piano or Organ by the Written Method,* and special *Twenty-Fifth Anniversary Offer* now open.

Write Today



Name .....

Address .....

Dr. Quinn's Famous WRITTEN METHOD for Piano or Organ

has revolutionized the study of music. By the use of Dr. Quinn's remarkable device, the COLOROTONE (patented), you save three-quarters of the time, effort and money usually required for learning piano or organ. You play chords immediately and a complete piece, *in every key, within four lessons.* Investigate without cost by sending for free book.

Endorsed by Distinguished Musicians

Dr. Quinn's WRITTEN METHOD has been proving its merit by RESULTS for 25 years. Among our graduates are thousands of accomplished amateur players, as well as leading composers, distinguished virtuosos and heads of conservatories. The method is endorsed by prominent musicians and educators who can *speak with authority.* It is scientific and systematic, yet practical and easy to understand. It is fully illustrated. It is equally effective for beginners or experienced players, children or adults. All necessary music is included FREE. You practice in spare time at your own convenience. Progress as rapidly or slowly as you wish. Diploma of recognized value is granted.

Investigate Without Cost

Write today, using postcard, letter or free book coupon, for our 64-page book, explaining everything you want to know about "How To Learn Piano Or Organ," and giving full particulars of our COURSE. Special reduced terms this month on account of our Twenty-fifth Anniversary Offer. Investigate without cost or obligation NOW.

Marcus Lucius Quinn Conservatory
Box 650H11 **Chicago, Ill.**



Word Power!

THE mightiest force in the business world today is the power of effective, convincing speech. The man who talks "straight from the shoulder"—who puts into his words that power that overcomes prejudice, opposition or doubt, is the man who *wins*.

You may have brains—experience—ideas—ambitions, but until you can make others realize your worth—see things your way—you cannot hope to rise above the level of mediocrity. You must be able to convince men—make them act—make them do *your* will and think *your* way. *You must be able to put power in your words.*

The Carnegies, Wanamakers, Morgans and Vanderlips of the business world are just human like you. There is nothing mysterious about their success. They gained mastery over men, by first mastering and using to advantage the power of effective speech. Send the Coupon now for our attractive *free book*, "The Power of Effective Speech." It carries a vital and inspiring message to every ambitious man and contains many interesting and useful facts about your speech; information you can actually use. It also shows you how our new scientific Course in

Effective Public Speaking and Mental Development

will quickly train you to speak forcefully and convincingly in public:

- —talk before your club or lodge
- —address board meetings
- —propose and respond to toasts
- —tell entertaining stories
- —make after-dinner speeches
- —write better letters
- —sell more goods
- —train your memory
- —enlarge your vocabulary
- —overcome "stage fright"
- —strengthen your ambition and will power
- —develop self-confidence and a winning personality
- —become a clear, accurate thinker
- —develop your powers of concentration, diligence and self-control
- —equip you with ability to be the master of ANY situation

This Course and Service is conducted under the personal supervision and direction of R. E. Pattison Kline, Dean of the Public Speaking Department, Columbia College of Expression, Chicago, one of the foremost authorities in the country on effective speaking and mental development. You can now secure the personal instruction of this eminent authority right in your own home, by mail, in your spare time. Hundreds have acquired a powerful address and a winning personality through his instruction.

Special Limited Offer—Send the Coupon

Mail the Coupon today for full particulars of the Special Limited Offer we are now making. This unusual offer may be withdrawn at any time. We will also send you Professor Kline's interesting new book, "The Power of Effective Speech," and complete information on his new mail course. No obligation of any kind to you. The book and information are sent *free*. Don't delay. Mail the Coupon now while our Special Offer lasts.

PUBLIC SPEAKING DEPARTMENT
American Correspondence School of Law
6498 Manhattan Building, Chicago, Ill.

SEND COUPON FOR FREE BOOK



Public Speaking Department, American Correspondence School of Law
6498 Manhattan Building, Chicago, Ill.

Gentlemen:—Please send me full particulars of your Course in Effective Public Speaking and Mental Development; also Professor Kline's new book, "The Power of Effective Speech," and complete information regarding the Special Limited Offer now being made. Send everything free and prepaid. I am not obligated in any way.

Name .....

Address .....

.....

FREE YOURSELF

FROM

Fear and Nervousness



Read What Our Government Experts Say:

Recent Experiments Made at the Laboratory of Psychology, at Washington, Have Demonstrated that a Bad Thought Causes a Chemical Action to Take Place that Injects a Poison Into the Blood. The Poison of Fear Will Kill a Guinea Pig in a Few Minutes. An Hour of Intense Hatred, Anger, Sorrow or Fear Will Throw off Enough Poison Through the Breath to Kill Fourscore Human Beings. Wrong mental attitudes will therefore in time destroy the physical. It is truly man's worst enemy. The miserable state you are now in may be the result of wrong mental attitudes. HERE IS HELP FOR YOU. LEAVITT-SCIENCE has found the way to conquer these enemies of yours; put them to flight; change your mental attitudes completely and destroy weakness by developing strength, and thus restore you to health, happiness and success. LEAVITT-SCIENCE TEACHES THE SIMPLE LAWS OF LIFE, opens wide the door of success and makes you the strong, self-reliant person you should be. Send me 24 cents in stamps for my book, LEAVITT-SCIENCE EXPLAINIMG MY METHODS IN DETAIL, and I will give you a free diagnosis of your case so that you will know just what your handicaps are. I can be of material help to you. Will you let me be by writing me today?

C. FRANKLIN LEAVITT, M. D., Suite 925, 14 W. Washington St., Chicago, Ill.

Established 1893 **THE DR. C. O. SAHLER SANITARIUM** Incorporated 1899

A private institution for the treatment of *Mental, Nervous* and *Functional Disorders* by the

PSYCHO-THERAPEUTICAL METHOD OF TREATMENT



Two Resident Physicians, Turkish, Russian and Electric Cabinet Baths. All forms of Electrical Treatment.

Main Building and Cottages. Capacity 150. Pure Water. Steam Heat. Parlors. Sun Parlors. Large Halls. Gymnasium and Amusement Hall. Art and Craft Workshop. Lectures. Moving Pictures. Library. Pool and Billiard Riom.

Large Verandas. Private Park of Seven Acres. Tennis. Croquet.

Milk, Cream, Eggs, Poultry, Vegtables, Fruit, et cetera, supplied from two large farms connected with the Sanitarium.

This is a beautiful and healthful resort at all seasons of the year where city conveniences combine with country advantages. Air invigorating. Magnificent Scenery. Delightful Walks. **No Insane Cases Received.**

RATES:—$15.00 to $40.00 A WEEK. **WRITE FOR PARTICULARS.**

THE DR. C. O. SAHLER SANITARIUM, Kingston-on-Hudson, New York



Be Your Own Beauty Specialist!

Do you know that the whole art of professional beauty culture **is based on vibration?** You, Madam, no matter where you live can give yourself scientific Vibratory treatments **in your own home.** With a White Cross Electric Vibrator you can cultivate your beauty by the **same mothods famous experts employ.**

Nature gave *you* a perfect complexion, bright eyes, a well-rounded figure, luxuriant hair. They are all **inside of you** —*in your blood.* **Let vibration bring them out.** Send the coupon today. We will mail you our remarkable new book "Health and Beauty," that tells what vibration is doing for others.

Five Minutes a Day

Use a White Cross Electric Vibrator a few minutes night and morning in the privacy of your own room. Use it to banish backache, headache, rheumatism, catarrh, constipation, weak eyes, nervous exhaustion and general debility. **Nature is fighting all the time to make you beautiful.** With the help of vibration she may succeed. Vibration will open up every clogged vein and capilary and the tissue building, cleansing, energizing blood will do the rest. Read how in our Free Book. Send for it—now.

Vibration Brings to Weary Men Vim—Vigor—Energy



Strength that is more than mere muscular strength—**the strength of robust manhood may be yours through vibration.** You can regain the springy, elastic step of youth, the calm nerves, the plump, sound flesh and muscles, the tingle of perfect health, by treating yourself a few minutes each day. The White Cross Electric Vibrator is the busy man's **safeguard against ill health and disease**—a rejuvenator for worn-out men. Investigate at once. Write today for our free book on Vibration.



Vibrating Chair *Free!*

With a White Cross Electric Vibrator you can make a perfect vibrating chair out of an *ordinary rocker*. Think of it. *Right in your own home* you can have the same stimulating Swedish movement treatments for which doctors charge big fees. Nervous, worn-out, irritable men and women obtain quicker and more permanent relief from vibration than from hundreds of dollars' worth of medicines.

THE WHITE CROSS ELECTRIC VIBRATOR

is the perfected product of years of study and experiment. If your home is wired for electricity you can connect it up quickly to a lamp socket. If not, it will run perfectly on its own batteries.

Special Offer! For a short time only we are making a Special Offer on the genuine White Cross Electric Vibrator. The chance to save nearly one-half the regular price of this machine **is yours now—if you act at once.** Write at once.

FREE! "Health and Beauty" Book. Mail Coupon

Just your name and address in the free coupon, or a letter or post card is enough. You assume no obligations of any kind. We will send you free and prepaid our new book, **"Health and Beauty,"** that tells you all abont the wonder-working power of vibration. Also full particulars of our startling offer on which you can have a White Cross Electric Vibrator in your own home, Don t delay. Be sure you write today for our free book and big liberal offer

Lindstrom, Smith Co. 1100 S. Wabash Avenue Dept. 6497—Chicago, Ill.

We also manufacture White Cross Electric Stoves, Irons, Hair Dryers, Electric Lanterns, Electric Fans, Electric Automobile Horns, Electric Curling Irons, Heating Pads, Small Motors, etc., etc. Dealers write.

Lindstrom, Smith Co.
Dept. 6497
1100 S. Wabash Ave., Chicago

Without any obligation at all, please send me, free and prepaid, your free book on Vibration, full particulars of the White Cross Vibrator.

Name.....

Address.....

.....

My Electrical Dealer's Name is

.....

Health Through Right Sleeping

By SHELDON LEAVITT, M. D.
CHICAGO

LET me tell you right at the start that you can't sleep your way to health on an ordinary feather pillow. It doesn't fit your head and shoulder; it doesn't afford support at the point where support is most needed; it does tort the neck, and sweat the head, and cause compression of the nerves and blood vessels of the neck; and it does harmfully strain the neck muscles.

This in a few words is my indictment of the common pillow. Now in connection with this I want to tell you that most chronic disorders of mind and body have their immediate origin in some modification of the nervous and blood supply to important centers. A congestion or an anemia of the brain from compression of the important structures in the neck, for example, through direct effect and from reflex action is capable of setting up a variety of forms of morbid action in various parts of the organism.

Read the preceding paragraphs over again before you proceed, for they contain the real essence of what I shall illustrate in the paragraphs which follow. You are getting nervous; you have more headache than usual; there is a bad feeling in the nape of the neck; digestion is not as active as it was; the bowels incline to constipation or to diarrhoea; the heart action is noticeably wrong; you sleep poorly, and in the morning feel tired and depressed; your spirits, anyhow, are not what they were; the back aches; you have what the doctors call "neuritis" in some part of the body, or some other bad feeling has recently sprung up.

What is the cause of this?

You may be dead sure that it is due mainly to some interference somewhere with proper flow of the blood and nerve impulses. In all human probability it is due to compression of nerves or blood vessels at or near the great centers.

The osteopaths and chiropractors have done good work in ferreting out and correcting some of these pressure points; but they, as well as the orthodox practitioners, have overlooked the most prolific source of trouble.

So far as I know I am the first one to study the effect of the pillow on health, and the first to devise a means of relief.

I am the only pillow specialist in America. I don't suppose there is another in the whole world.

You have wondered why you should continue to feel so bad when you have conscientiously sought, through right thinking and living, to get well. At times you have succeeded in getting better, but you did not continue long in your improved state. Some of you have paid out hundreds and thousands of dollars in quest of health, and all seemingly to no purpose. Many of these disappointed ones are now sleeping their way back to health on the cost of a mere pillow. Very likely you can do the same thing. At any rate you won't get well and stay well as long as you sleep on a common pillow. I give you that as my candid opinion based upon many years of observation.

I make pillows to fit individual needs. I study symptoms, take measurements, review the whole situation, and then have a pillow made to meet the requirements. It is the only safe way.

It will cost you nothing to find out all I have learned about this matter. I can surely do you good, and I may save your life. WE MUST CONFORM TO NATURE'S DEMANDS IF WE WISH TO BE WELL. When we get in the way of her inexorable laws we get hurt. Write me at once for information; tell me your symptoms, if you have any; read what I shall send you and be convinced. The pillows range in price from $2.50 to $5.00. I shall not advise you to get one unless I find you have some symptoms of disturbance which may be due to use of the common pillow, or unless I believe you ought to have one as a preventive of trouble. Strong people can sometimes do unhygienic things with impunity for a long time; but usually their indiscretions find them out at last. My address is at the head of the page.

Advanced Thought

A Monthly Journal of

The New Thought, Practical Psychology, Yogi Philosophy, Constructive Occultism, Metaphysical Healing, Etc,

WILLIAM WALKER ATKINSON, Editor

Vol. 1 **NOVEMBER, 1916** **No. 9**

CONTENTS

Chips from the Old Block . .	*William Walker Atkinson* .	401
The Game of Life	*Yogi Ramacharaka*	402
Force and Energy	*William Walker Atkinson* .	405
Blissful Rapture	*Carolyn Woodsworth* . . .	408
The Magnetic Person	*Theron Q. Dumont*	411
Physical Basis of Metaphysical Healing	*William Walker Atkinson* .	414
Simple Clairvoyance	*Swami Bhakta Vishita* . . .	417
The Art of Bathing	*Frederick Vollrath*	420
The Magic of Colors	*Teresa Ferrando*	423
The Man Worth While . . .	*Arthur Gould*	427

HEART-TO-HEART TALKS
(By the Editor)

Hashed New Thought..... 429
Organization vs. Anti-Organization 432
Shall New Thought Be Churchified?..... 434

QUESTIONS AND ANSWERS
(Conducted by the Editor)

Too Much Ego in His Cosmos.... 440
Thinking With Your Muscles..... 441
Keeping Young 442
Memories of the Past..... 446
Hysterical Preachments..... 441
Not a Correspondence Bureau..... 442
A Psychic Cave Man..... 444
Poor Memory..... 447

OLD-NEW THOUGHT

"As a Man Thinketh" (concluded) *James Allen* 448

MISCELLANY, QUOTATIONS, ETC.

One in All—All in One..... 428
This Man Was One of Us.....439

Subscription Rates, Etc.

Single Copies, Ten Cents. Yearly Subscription (12 issues) $1.10
(In United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii and Phillipines)
In Canada, $1.35 a year. In Foreign Countries, $1.50 a year

(Copyright 1916, by Advanced Thought Publishing Co.)

Entered as Second-class matter, July 17, 1916, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879.

Address all Subscriptions, or other communications to

Advanced Thought Publishing Co.

166 N. Michigan Avenue **Chicago, Illinois**

KEYNOTE

For Meditation

FOR NOVEMBER, 1916

"I clothe myself safely 'round
With infinite Love and Wisdom."

Sound the Mental Keynote. Your thought will materialize in objective form and action—your ideal will become real.

ADVANCED THOUGHT

A Monthly Journal of

The New Thought, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
Metaphysical Healing, Etc.

WILLIAM WALKER ATKINSON, Editor

Vol. I NOVEMBER, 1916 No. 9

Chips From the Old Block

By William Walker Atkinson

You are a centre of consciousness, expression and activity of the One Life.

Through you Life is pressing forward toward further and still further expression and manifestation.

Life is gradually building you up into an Individual, worthy of expressing its power and activities through your own power and activities.

Happy is that one in and through whom Life flows freely; whose channels of being are free and unobstructed; for Life delights in such a one, and manifests its full energy in and through him.

Such a one experiences joy in every stage of his evolution and unfoldment; and should pain be felt he recognizes it as the growing pains of a greater expression of Life.

Foolish is that one who tries to dam up and obstruct the flow of Life through his being; for Life will sooner or later force its way through him, but with much pain that otherwise might have been avoided.

Life sometimes tears us from our environments, and from the things to which we have fastened ourselves, and which have thus prevented our unfoldment. Through pain and sorrow it leads us on to fuller expression—but the pain is not a punishment, but is rather the labor-pains of a new birth of conscious experience.

Give Life her way with you, and she will bless you and carry you on to great things. Get acquainted with Life, for she is your Self.

To live fully and completely, let Life flow freely in and through you.

The Game of Life

By Yogi Ramacharaka

It is sometimes urged against the various forms of idealistic philosophy of which our own presentation of Truth is a phase, that it over-emphasizes the absolute phase of being and under-emphasizes the relative phase of existence. Those raising this point say that an acceptance of idealistic teachings causes one to regard the everyday life in the workaday world as merely a game played by individuals, but which is apart from the reality of being. These persons imply, accordingly, that a knowledge of the higher spiritual truth unfits one for the practical affairs of life in the world.

In this contention we find (as in almost any proposition), some truth and some error. For that matter, every statement of relative truth is but a half-truth and half untruth; the whole truth consists in a careful and logical balancing of the two aspects of truth as presented in statements. As the Hegelians are fond of reminding us "everything is and isn't" at the same time. And with this understanding we shall consider the question now before us.

From the viewpoint of absolute being the relative life in the world of phenomenal appearance is indeed unreal. In fact, as the illumined sages have informed us, such existence is practically no more real or important than the happenings and doings of the dream-state. And, as in the case of the dreamer, we shall finally awake and smile at the dream, and then proceed to manifest actual life and being.

But, on the other hand, we must not lose sight of the fact that relative life is not a mere nothing—it has a valid existence on its own plane, and cannot be denied out of being. Just as the ancient axiom informs us that "dreams are true while they last," so this relative existence in the phenomenal world of appearances has a degree of truth which we cannot deny away by a mere assertion.

While our perception of Truth enables us to perceive the relative and conditional nature of phenomenal existence, our perception of the outward manifestation and expression of Reality should enable us to realize that while we are dwelling in the world we must conduct ourselves according to its laws, rules and principles. Some of the oldest Yogi teachers have impressed upon us that "for all practical purposes, the world must be accepted as real, even though we recognize the fact that viewed from the absolute position the world is but as the figment of a dream."

And so, while we realize that our real being is grounded on the rock of eternity, still we must keep our feet on the ground of the world we live in even though we know that that ground is but temporal and will pass away after its purpose is served. Even though our spiritual insight informs us positively that the activities of this relative existence are indeed but the Game of Life, yet it behooves us to play the game as well as we know how, according to the established rules—throwing into it just as much earnest endeavor as we can manifest.

It must not for a moment be supposed that advanced students of idealistic philosophy are impractical, visionary folks, sitting around dreaming beautiful dreams, but neglecting the vital facts of life. On the contrary, the advanced students of these philosophies are just the reverse. A man high in public life in England once rebuked a person who in his presence criticised a brilliant man as "a mere mystic," by replying "A practical mystic is a man to be reckoned with in any walk of life." The man whose mind has been cleared of the mist of Maya, whose eyes have been wiped clear of the tears caused by the smoke of illusion, is able to see clearly and think clearly regarding the relative things of the phenomenal life. While realizing that he is but playing the Game of Life, nevertheless he manages to play it very well indeed—on the average far better than those whose eyes and minds are still clouded by Maya.

It is only those who have absorbed a little of the teaching and who have not been able to establish a balance, that become bewildered and impractical when they view the things of the relative life through the glasses of the absolute teachings. The one thing that the Yogi sages impress upon their pupils is the necessity of Balance; the adjustment of the mind to the end that it may perceive the antinomies of existence, and thus escape the danger of one-sidedness. In the Western world, too often, sufficient stress is not laid upon this important principle; and we find here pupils being robbed of their old illusions, and not given anything to take their place—students dazzled and almost blinded by the sight of the sun of Absolute Truth, and then turned out into the street filled with rushing motor cars and hurrying people of the relative world.

So far as is concerned the playing of the Game of Life, why shouldn't one play it the best he can, according to the rules, and with spirit, even though he know in his heart that at the last it is but a game? What motive actuates the players in a great football game between two leading university teams? The players, and those who witness the play, know that it is all a game—but what of that? Is there not something in such a game that makes it well worth playing, and well worth witnessing, for the very joy of the playing itself?

The great distinction, however, between the advanced student of idealistic philosophy, on the one hand, and the average person on the other hand, is that the first does not allow himself to be fooled by the so-called prizes of life. He sees these prizes as the mere symbols of achievement of the game—much to be desired as the result of the play, but having no ultimate valute to him. The best players of games of any kind play not for the sake of the petty and often tawdry prizes to be awarded the winner, but rather from the very joy of the playing and the glow of achievement. This is true of the advanced student of idealistic philosophy when he plays the great Game of Life.

The average person, on the other hand, is fooled and deluded by the appearance of the prizes themselves. If he gains them he puffs himself up under the belief that he has really won something of real value—until he discovers that he has secured merely a sample of Dead Sea Fruit. If he fails to win the prizes, he imagines that he has lost everything of value in life, and considers himself a failure; and so he is a failure, unless he has gained a knowledge of the Real Things of Being, for he has staked his whole joy of life upon a bauble—and has lost it.

If we look beneath the surface of human nature, we will find that the men in all walks of life who have really achieved something—or rather most of them—really have "played the game" much in the same spirit of the idealistic philosopher. Starting out perhaps under the urge of necessity, they have soon lost themselves in the great gave of life, and have played on for the very love of the playing, and the excitement of the chase. If you get close to such men you will find that they have very few illusions regarding the rewards of their playing—they see only too clearly the hollowness and illusory nature of the baubles which have been awarded them by the judges of the game. If they have nothing else to fall back on they are apt to be very unhappy and discontented—their only pleasure and recreation in such case is to keep on playing, to play some more.

The person who is too much attached to the things of relative life is often too much afraid to do and dare, to venture and adventure. In the persons of the world who do big things there is always to be found more or less spirit of the Game of Life. And so, here we find once more that "extremes meet"; here we find the best players of the materialistic game, and the best players of the idealistic game, both filled with much of the same spirit—the spirit of playing the game as a game, for the game, and without illusion regarding the value of the prizes fought for.

Force and Energy

By William Walker Atkinson

In my last month's article I set forth briefly what Science means when it makes use of the term "Matter," and what Science reports regarding this category of phenomena. In the present article I shall invite you to briefly consider that twin-category of prenomena, so closely related to that of Matter as to be inconceivable when divorced from it—the category of Force or Energy.

Force (i. e., the totality of material forces), is defined as follows: "That which produces any action between two material bodies, which changes, or tends to change, their relative positions in space, or any other physical relation between them."

Energy (i. e., the totality of the various phases of energy manifested in matter) is defined as follows: "That which performs physical work, and which is continually passing from one material object to another."

The two terms, Force and Energy, respectively, are used interchangeably by physicists, the distinction between them depending upon individual usage—they are not two things, but rather merely different aspects of the same thing.

Some have sought to establish the fact that Force and Energy are but qualities, properties, or attributes of Matter; while others have striven with equal ardor and persistence to establish the fact that Matter is but a manifestation, or appearance of Force or Energy. While the battle rages, the odds being in favor of the Energists be it noted, the best philosophers hold that both Matter and Force or Energy are but aspects, manifestations, expressions, phases, or modes of appearance of something higher than either—an Ultimate Something from which both categories proceed. This Ultimate Something has been called Mind, Spirit, or the Unknowable, according to the interpretation of the philosophers seeking to explain the concept.

In order to preserve our clearness of thought, and to prevent pseudo-conceptions, we must always remember that just as we are unable to think of Matter in itself, i. e., apart from material forms; so are we unable to think of Force or Energy in itself, i. e., apart from material objects. If Force or Energy exists apart from material forms, we are unable to imagine what it is like in such condition.

Physical forces or energies are many in number, but their general activities may be reduced to two general classes, viz.: (1) Forces or energies which produce changes in material objects in the direction

of binding together their particles or masses, and which resist forces tending to separate such particles or masses; and (2) Forces or energies which produce changes in material objects in the direction of separating their particles or masses from each other, and which resist forces tending to bind together such particles or masses. Let us now proceed to consider the characteristics of these two sets of activities of Force or Energy.

(1) Binding Forces or Energies manifest as follows: (a) **Gravitation,** or that attraction between visible masses of matter, large or small, distant or near, which tends to bind them together; (b) **Cohesion,** or that attraction between the molecules composing all visible masses of matter, which tends to bind them together; (c) **Chemical Affinity,** or that attraction between two or more atoms or chemical elements of matter, of which all material molecules are composed, which tends to bind them together; and (d) **Corpuscular Attraction,** or that attraction between the corpuscles or electrons of which all material atoms are composed, which tend to bind them together.

(2) Separating Forces or Energies manifest as follows: (a) Force which tends to separate material masses from each other, i. e., Centrifugal Motion, Projecting Motion, Repelling Force, etc.; (b) Force which tends to separate or mutually repel material molecules from each other, as for instance, Light, Heat, etc.; (c) Force which tends to separate or mutually repel material atoms from each other, as for instance Light, Heat, Electricity, Pressure, Percussion, etc.; (d) Force which tends to separate or mutually repel material corpuscles or electrons from each other, such forces being practically unknown to Science, although recognized as existent and active.

All physical activities result from the action and reaction between these two sets of activities of Force or Energy. The particles of which matter is composed would combine into a solid mass by reason of the pull of the binding forces, unless this were prevented by the push and resistance of the separating forces. Or, on the other hand, these particles would be scattered and dissipated into space by the separating forces, unless they were prevented by the action, pull, and resistance of the binding forces. In the same way the earth would fall into the sun, by reason of the action of the binding forces, if this were not prevented by the action of the separating forces; or, on the other hand, the earth would fly off into space—far away from its sun—by the action of the separating forces, were it not for the resistance and pull of the binding forces. The balance between these two sets of forces or energies keeps the corpuscles and electrons in place and yet in motion in the atom; the atoms in place and yet in motion in the molecule; the molecules in place and yet in motion in the mass of matter; and the earth in place, and yet in motion in its orbit around the sun.

The physical activities of the phenomenal world are just what they are by reason of the nice balance and adjustment between these two opposing sets of forces or energies, each set pushing or pulling in its own direction, and thus opposing the action of its opposite set. Were this balance lost, Chaos would result, and the Cosmos would perish. As a writer has vividly pictured it: "With these two powers in conflict, like the Ahriman and Ormuzd of the old Persian religion, the universe is the theatre of the ceaseless redistribution of its contents, whether in the sweep of the stars and their attendant systems through space, or the pendulum-like vibrations of the invisible particles of the body, or in the throbs of the ethereal medium."

Force and Energy were at one time, until very recently in fact, considered to be persistent and everlastingly present, although constantly passing from one material object to another. But recent scientific discoveries have changed this time-honored view, and modern science now recognizes the fact that Energy may be lost or dissipated. The old law of the Conservation of Energy has now its twin, the Dissipation of Energy. But, we must be careful to note this, Science does not admit that this dissipated Energy is actually lost; the theory just now is that such Energy is merely resolved back into the Universal Ether, that wonderful storehouse of everything that Science does not know where else to place—that great dust-heap, or scrap-pile of Science.

Materialism driven from its old postion by the recent discoveries of Science regarding the derivative nature of Matter, and anxiously seeking for a Thing-in-Itself apart from Spirit, is now entrenched in its second line of defences, and calls itself Energism. It is trying to hold on to Energy as the Ultimate Something—the Thing-in-Itself from which all things proceed. But it has hardly taken this position when advanced Science proves that Energy is not any more ultimate than is Matter, and that like Matter it is seen to be capable of being resolved into something more fundamental than itself—though that Something is not as yet named by Science. The third line of defences seems to be that of Etherism—perhaps it will be well for us to consider this wonderful Universal Ether in our next month's article. Nothing like keeping the enemy on the run when once we have him started—and Materialism has been on the run for some time past.

The "Heart-to-Heart Talks" Department Is Somewhat Gingery this Month. Read It!

Blissful Rapture

By Carolyn Woodsworth

The sixth of the Nine Stages of the Mystic Path, or The Steps of Initiation, is that known as Blissful Rapture. This phase constitutes the subject of this paper.

In this stage, or step, the soul experiences the joys and raptures of the Higher Ecstasy—the foretaste of the Bliss-Absolute of the Infinite Being. From this plane have proceeded the rapturous songs of the mystic poets, and the sounds of rejoicing of the mystic sages.

Some of the writers upon the subject of Mysticism seem to confuse the two steps or stages of Contemplation and Rapture, respectively; but there is a plain distinction between them. While in both stages or steps there is manifested a shutting out of the external world of things, and a concentration upon the inner world of mystic experience, there is a difference in the nature of the experience itself. In Contemplation, the mystic manifests **thought**; in Rapture he manifests **feeling**.

The step or stage of Blissful Rapture, however, often accompanies, or at least follows closely upon, that of Contemplation. The concentration of the mind upon the transcendent inner states becomes so intense that the floodgates of mystic feeling are opened, and there flows into the soul of the mystic an almost overpowering flood of ecstasy and rapturous emotion. At such times there ensues an almost complete unconsciousness of the external world, although the person experiencing it is not unconscious, in the ordinary meaning of this term—rather he or she is superlatively conscious, or in a super-conscious state.

An authority on the subject of Mysticism has well said that: "Mystics of all ages have agreed in regarding such ecstasy as an exceptionally favorable state; the one in which man's spirit is caught up to its most immediate vision of the divine. The word has become a synonym for joyous exaltation; for the inebriation of the Infinite. The raptures of the Dionysian mysteries, the metaphysical raptures of the Neo-Platonists, the trances of the Indian mystics and Christian saints—all these, however widely they may differ in transcendental value, agree in claiming such value, in declaring that this change in the quality of their consciousness brought with it an expansive and unforgettable appreciation of the Real."

F. W. H. Myers, in his work on the survival of human personality, says: "It is hardly a paradox to say that the evidence for ecstasy is stronger than the evidence for any other religious belief. Of all

the subjective experiences of religion, ecstasy is that which has been most urgently, perhaps to the psychologist most convincingly asserted; and it is not confined to any one religion. From the medicine-man of the lowest savages up to St. John, St. Peter, St. Paul, with Buddha and Mahomet on the way, we find records which, though morally and intellectually much differing, are in psychological essence the same."

An authority on Mysticism says of this stage or step of mystical experience; "Ecstasy, on its mystical side, is an exalted act of perception. It represents the greatest possible extension of the spiritual consciousness in the direction of Pure Being: the 'blind intent stretching' here receives its reward in a profound experience of Eternal Life. In this experience the departmental activities of thought and feeling, the consciousness of I-hood, of space and time—all that belongs to the World of Becoming, and our own place therein—are suspended. The vitality which we are accustomed to split amongst these various things, is gathered up to form a state of "pure apprehension:" a vivid intuition of—or, if you like, conjunction with—The Transcendent. For the time of his ecstasy the mystic is, for all practical purposes, as truly living in the supersensual world as the normal healthy human animal is living in the sensual world. He is experiencing the highest and most joyous of those temporary and unstable states in which his consciousness escapes the limitations of the senses, rises to freedom, and is united for an instant with the 'great Life of the All.'

"In this transcendant state the mystic sometimes says that he is 'conscious of nothing.' But it is clear that this expression is figurative, for otherwise he would not have known that there had been an act of union: were his individuality abolished, it could not have been aware of its attainment of God. What he appears to mean is that consciousness so changes its form as to be no longer recognizable, or describable in human speech. In the paradoxical language of Richard of St. Victor, 'In a wondrous fashion remembering, we do not remember; seeing, we do not see; understand, we do not understand; penetrating, we do not penetrate.' In this wholly indescribable but most actual state, the whole self, exalted and at white heat, is unified and poured out in one vivid act of impassioned perception, which leaves no room for reflection or observation. That aloof 'somewhat' in use which watches all our actions, splits our consciousness, has been submerged. The mystic is attending exclusively to Eternity, not to his own perception of Eternity. That he can only consider when the ecstasy is at an end.

"This is that state of perfect unity of consciousness, of utter concentration on an experience of love, which excludes all other conceptual and analytic acts. Hence, when the mystic says that his

faculties were suspended, that he 'knew all and knew nought,' he really means that he was so concentrated on the Absolute that he ceased to consider his separate existence: so merged in it that he could not perceive it as an object of thought, as the bird cannot see the air which supports it, nor fish the ocean in which it swims. He really 'knows all,' but 'thinks nought': 'perceives all' but 'conceives nought.' ''

A modern mystic in describing this wondrous experience says: "I know, as having known, the meaning of Existence; the sane centre of the universe—at once the wonder and assurance of the soul." St. Teresa said of it, employing the terms of her own theological conception: "This utter transformation of the soul in God, continues only for an instant; yet while it continues no faculty of the soul is aware of it, or knows what is passing there. Nor can it understand while we are living on the earth; at least God will not have us understand it, because we must be incapable of understanding it. I know it by experience!"

Plotinus, the great Neo-Platonic sage of Alexandria, who lived over two centuries after the beginning of the Christian era, but who was not influenced by the early Christian teachings, says of his mystical experiences in this stage: "Then the soul neither sees, nor distinguishes by seeing, nor imagines that there are two things; but becomes as it were another thing, and not itself. Nor does that which pertains to itself contribute anything there. But becoming wholly absorbed in Deity, she is One, conjoining as it were centre with centre. For here concurring they are One; but when they separate they are two. Therefore in this conjunction with Deity there were not two things, but the perceiver was one with the thing perceived, as not being Vision but Union; whoever becomes one by mingling with Deity, and afterward recollects this union, will have within himself an image of it. For then there was not anything excited with him who had ascended thither; neither anger, nor desire of anything else, nor reason, nor a certain intellectual perception, nor, in short, was he himself moved, if it be needful also to assert this; but, being as it were in an ecstasy, or energizing enthusiastically, he becomes established in quiet and solitary union."

Another mystic assures us that in this state: "Whilst the mind is separated from itself, and whilst it is borne away into the secret place of the divine mystery, and is surrounded on all sides by the fire of divine love, it is inflamed by this fire, and utterly puts off itself and puts on a divine love; and being conformed to That what it has beheld, it passes utterly into that other glory."

The Magnetic Person

By Theron Q. Dumont

I am often asked to give in a few paragraphs the general laws which govern the habits and actions of the Magnetic Person. Of course the desired information cannot be given in such a small space; the mere statement of the laws, without an explanation thereof, would be far from satisfactory. But we may at least do something in the direction desired, at least I shall try to do so in the limited space of these few pages.

In the first place the Magnetic Person manifests his power through his outward expression, carriage, physical attitude, etc., as well as through his inner mental states. The inner power is reflected through its outer instruments. He does not pose or strike foolish attitudes, but rather manifests the outer appearance by reason of the inner mental states. The Magnetic Person walks, stands, carries himself, speaks, moves and looks as might be expected of one having the power within himself that he has. He may be distinguished at a glance from his non-magnetic brother.

In the second place, the Magnetic Person is able to concentrate his mental powers, his attention, and his actions into the thing before him at the time. If he thinks of a thing, he thinks of it with concentration; and then dismisses it from his mind. If he finds a thing worthy of his attention, he concentrates his attention upon it forcibly until he gets what he is seeking; then he withdraws his attention from the thing. If he is doing anything, he does it with all his energy and power; and then ceases to do anything more with it. He refuses to be "sidetracked" when he is thinking of or doing anything. Likewise, he refuses to nibble at a thing, or to "fool around" it.

In the third place, the Magnetic Person has acquired the habit of being magnetic. That is to say, he has put into practice the principles which he has acquired, so constantly, and so frequently, that their exercise becomes as second-nature to him. In this way little or no effort is required in their manifestation, and his subconscious mentality takes over the expression just as it does the expression of the process of breathing, the circulation of the blood, or the process of walking. The hardest work in establishing a habit of this kind is, of course, at the start. But each inch gained at the start is as good as a yard gained a little later on, or a mile gained when one is well along the way.

In the third place, the Magnetic Person has developed courage and persistency. He has learned to weigh a matter carefully before

he acts upon it; but once having made up his mind he sticks to it persistently. He "places his hand to the plow, and looks not backward." There is little or no magnetic power in a shifting, vacillating, changeable person—such a one dissipates magnetic energy, and scatters his forces. One must have the courage of his convictions, and the determination to stick by his guns. Look around you and see if this is not true in everyday life. Is not the man of power the one who is firm, determined, and unafraid? Is not the opposite type of man devoid of power?

In the fourth place, the Magnetic Person maintains the mental attitude of confident expectation of the thing he desires. He not only expects the desired result, but he also keeps in his mind a clear mental picture of that thing. In this way he creates a strong pattern around which circumstances tend to crystallize. The more clearly one pictures what he wants, the more will he want it, and the greater will be his power of attracting to him the circumstances contributing to the desired result. This is not mere "talk" along the lines of success; it is a plain, simple statement of a great psychological principle—of a great magnetic law of manifestation.

In the fifth place, the Magnetic Person strengthens his power by practice. He puts his principles into effect, and thus strengthens them by actual practice and exercise. What good does it do a swordsman if he merely understands the theoretical side of fencing, and does not actually practice and employ the principles in actual fencing contests? The only way to actually learn how to do a thing is first to acquaint yourself with the fundamental principles of the doing, and then to start to work to actually do the thing. Magnetism like any other mental power, or like the physical power of the muscles as well, is developed, increased, and cultivated by actual practice and employment.

The Magnetic Person does not seek quarrels or disputes, for this is a mark of weakness—not of strength. But, on the other hand, he never beats a retreat merely because he is confronted with the opposing ideas or desires of other persons. Strength does not consist of blustering, threats, and boasts; the strongest individuals are those who convey the impression of silent, reserve force and power. Such strength is respected by those coming in contact with it, and is rarely called forth. The advice of a certain prominent American statesman to "speak low, but carry a big stick" is based upon an unquestioned psychological law, and is valuable as a guide of sane conduct.

The Magnetic Person does not hesitate to break through the obstacles established by habit and custom. If he sees a better way of doing a thing, he proceeds to do the thing in that new way, without

regard to the fact that it has been the custom and habit to do it the other way. He does not value a thing simply because it is new; but on the other hand he sees no especial merit in the age of a thing if it be lacking in efficiency and effectiveness. But he does not break down without building up. His destructiveness is merely the first stage of constructiveness.

The Magnetic Person does not delude himself into the belief that there is any virtue in denying himself the valuable and desirable things of life. On the contrary he believes that the good things of life are here before us to be enjoyed and possessed by those wise enough and capable enough to secure them—and he realizes that he is one of those wise and capable ones. The strong people of earth do not indulge in this talk of the virtue of poverty, or of the beauty of renunciation or self-denial. They perceive that this is the "shop talk" of the weaklings who fail to accomplish and attain; or of the mentally and physically lazy folks who will not pay the price of getting the things they want, by reason of their lack of energy and initiative.

The Magnetic Person values the approval of all persons whose opinions are worth while, he has self-respect and he likes to realize that he is respected by others whose respect really means something. But, at the same time, he is not filled with cheap vanity, and the desire to have his ears tickled with the praise of the many. For he realizes that the praise of the many is very cheaply obtained, and is not worth much after it is obtained. The mob which exalts one today is ready to crucify him tomorrow. Our Magnetic Person is not deceived by this. Instead, he inwardly scorns it, and does not seek it—and as a consequence he often actually attains it by this method.

And, for the same reasons just mentioned, our Magnetic Person does not fear the condemnation of the cheap multitude of weaklings. He does what seems right to him, and allows them to yell as much as they like; he knows that in the end they come to admire his courage and doggedness in the cause of right—but he is not much concerned regarding this either. "They say, what do they say, let them say," is the maxim in his heart.

Finally, and that is what all this really means, the Magnetic Person is an INDIVIDUAL—a Strong Person—a Master of things, persons and circumstances! He is the man who stands out in a crowd; whose presence is felt in the multitude; yet who is not blatant, noisy, or a poser. In that most expressive phrase of that most expressive language, the "American Language," we may say that the Magnetic Person, in short, is a "Regular Fellow!"

Physical Basis of Metaphysical Healing

By William Walker Atkinson

Many persons who frankly admit the genuineness of the many cases of metaphysical healing which come under their notice, and who as frankly admit the evident power of the mind over the body in such cases, nevertheless refuse to accept any metaphysical theory of such cures, feeling that in some way they must have some physical basis.

The average metaphysical healer, however, will not meet these people half-way in the matter. Wedded as he usually is to some particular metaphysical theory of cure, he demands the acceptance of the same on the part of the objecting outsider. This course has resulted in turning way and repelling many earnest seekers after the benefits of metaphysical healing; not being able to accept the metaphysical theory, they have turned away in discouragement (and sometime in disgust), from the whole thing.

Now this is all wrong, in my opinion. For all scientific students of the broad general subject of mental healing must recognize that there is indeed a true and very valid physical basis for all metaphysical healing. Whatever may be the true metaphysical principle involved, there must be admitted the fact that such principle manifests in and through the physical organism of the patient or person healed. And it is just such information that these puzzled outsiders desire, but which is arrogantly (or ignorantly), denied them by many metaphysical healers. Let us take a little look at this phase of the subject.

In the first place, it is erroneous to speak of metaphysical healing as "the influence of mind over matter." For, when closely examined, it is found that the principle employed and manifested in metaphysical healing is not this, but rather **the influence of one kind of mind over another kind of mind.** For, be it always remembered, mind is not employed to heal dead, lifeless matter, but rather to heal **living substance—and living substance always has mind in it.** Wherever there is life, there is also mind; wherever there is mind, there is also life. Life and Mind are inseparable—each is inconceivable without the other. So wherever the diseased body is alive—and it always is—there is to be found mind. **And it is this mind in the diseased parts of the body that is stirred into activity by metaphysical healing!** If you will grasp this statement, you will have grasped the key to all the metaphysical healing!

"But," you may ask, "do you mean to say that there is mind and intelligence in the parts of my body other than the brain?" Cer-

tainly I do; I mean to say just that very thing! I mean to say to you that ever organ and part of your body has its appropriate mentality; that even the separate cells of your body are alive, and possess mind and intelligence sufficient for them to perform their offices in the human physical economy. Otherwise there would be no life, or life-action in your body. If you doubt this, or have been unaware of it, I invite you to listen to what I have here to say to you on the subject.

Let us begin with the single cells of which the body is composed. Do you realize that your body is simply an aggregate collection, or general community of single cells, each of which is alive, and each of which has its own mentality? Probably not; but it is an unquestioned scientific fact, nevertheless.

Every part of your body is composed of cells, single cells, some of which operate independently, while others form confederations and cell communities in order to more effectively carry on the vital processes of the body. The body of man is composed of about thirty different kinds of cells, each of which has certain kinds of work to perform, and certain duties to carry out. Some are actively engaged, while others are held back as a great reserve force, awaiting an unexpected and urgent call to action. Some are busy building up tissue, muscles, and bones, while others are engaged in manufacturing the juices, secretions, chemicals fluids and other substances needed by the body in its various processes.

Some of these cells remain fixed at their posts; other remain stationary for a time, though subject to special calls on extra duty; while others have duties which require them to keep in almost constant motion. Some of these last act as carriers of material to be used in building-up work; others are the repair men using such material; others are the surgeons of the system, whose work it is to repair wounds, etc.; others are the scavengers of the system, carrying off the waste products and debris; others form the great cell army and police force, which repel invasion and arrest objectionable intruders of the germ family. I am not using mere figures of speech—I am stating actual facts of cell life and activity.

The great cell groups which we call the particular organs of the body are merely collections of cells working with a common purpose toward a common end, and governed by a common organ mind. If we could see our bodily organs under a microscope of sufficiently large power they would seem to us as great hives of bees, each worker busy with its own task performed for the common good.

And, wonderful fact! each cell is not only a living organism, but is also endowed with sufficient intelligence to enable it to perform its necessary tasks. The single-cell creature among the lower forms of

life has this intelligence; and the single cell in the human body equally truly possesses it. As an authority well says: "Each cell is endowed with an instinctive, or intuitive, knowledge of all that is essential to its own life, the conservation of its energies, and the perpetuation of its species. In other words, it is endowed with an intuitive knowledge of the laws of its own being, which knowledge is proportioned to its stage of development and adapted to its environment."

The cells of which the human body is composed have sufficient intelligence to enable them to obtain nourishment for themselves, and to move toward the place where such nourishment is to be had. They exercise choice in its selection of nourishment, and show a preference of one kind of food to another. They exhibit signs of memory, which enable them to profit by experience. They manifest elementary emotion, such as fear, pain, pleasure, and surprise.

Binet, the eminent French biologist, says: "A higher animal is nothing more than a colony of protozoans. Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and hair are organisms perfected with reference to the secretion of the protective parts. Similarly, the cells of the brain are organisms that have been perfected with reference to psychical attributes." Virchow, the eminent biologist, says: "It is of the cells that the tissues are built up and the nerves formed. There is no part of the human body in which the cell is not seen. All these cells are nucleated, i. e., have in them a central life-spot like the yolk of an egg. Each cell is born, reproduces itself, dies, and is absorbed. The maintenance of life and health depends upon the constant regeneration of the cells. When a man can control the life and death of the cell he becomes the creator."

Finally, when we realize that our bodies are really but communities of cells, cell-groups, and cell-confederations—life and mind being always present in each cell, group, and community—then it is seen that when we produce physical changes by means of metaphysical healing, we really do not manifest the power of Mind over Matter, but of a higher Mind over lower minds; of Positive Mind over minds negative to it. And, when we see this we realize that there really is a physical basis for metaphysical healing, which even the most unmetaphysical reason can grasp. In short, biology, comparative psychology, and physiology furnishes a firm and stable foundation for the principle and practice of metaphysical healing.

Two New Writers This Month (See Pages 423 and 427)

Simple Clairvoyance

By Swami Bhakta Vishita

In what is technically known as Simple Clairvoyance we have the manifestation of clairvoyant vision within the ordinary range of the physical vision. In this phase of clairvoyance the person possessing the gift sees things which are hidden from the physical vision, such as, for instance, the auric colors and emanations of persons; the thought currents, mental vibrations, and other phenomena of the astral plane. But, note the distinction, in this phase of clairvoyance the person does **not** perceive scenes far removed from him by distance or space; neither does he perceive scenes of the past or future. His vision is confined to the "here and now," although manifesting on the astral planes.

In this phase of clairvoyance one may become conscious of the presence of the astral body of persons who are either asleep, in a trance, or else consciously traveling in the astral. Or, again, he may become aware of the thought-forms projected by the strong and concentrated thought of other persons. To such, a wonderful field of new experience is opened up; although one not entirely devoid of undesirable features. One in whom this faculty is awakened without proper instruction, should seek the advice and instruction of some one well versed on the subject; for otherwise the newly awakened vision may become a source of annoyance, rather than of pleasure and interest.

In some phases of this general phase, the clairvoyant becomes aware of the thought and feelings of other persons with whom he comes in contact; not, however, as in the case of ordinary telepathy or thought-transference, but rather as an actual (though sometimes faint), **seeing**—in which case the thought or feeling is visioned as a faint and somewhat nebulous picture, not far different from the picture of a light dream which is almost forgotten the moment after.

The clairvoyant in this stage also becomes aware of the varied astral colors of the aura of those with whom he comes in contact, and is thus able to reconstruct the thoughts, feelings, and mental and emotional character of those persons. There are many persons in which this power is not fully developed, but in whom it is merely "budding," if the term may be used; in such cases the person **feels** rather than **sees** these auric colors, and is able to interpret them with more or less correctness, accordingly.

The following quotations from a well-known occultist who has developed great clairvoyant power may prove interesting. The state-

ments made therein are of course corroborated by myself, and are but recitals of facts within the actual experience of all advanced occultists, or those in whom the power of simple clairvoyance has been fully awakened and unfolded. This gentleman says of the phenomena of this stage of clairvoyance:

"The most striking change produced in the appearance of inanimate objects by the acquisition of this faculty is that most of them become almost transparent, owing to the difference in the wavelength of some of the vibrations to which the man has now become susceptible. He finds himself capable of performing with the utmost ease the proverbial feat of 'seeing through a stone wall,' for to his newly-acquired vision the brick wall seems to have a consistency no greater than that of a light mist. He therefore sees what is going on in an adjoining room almost as though no intervening wall existed; he can describe with accuracy the contents of a locked box, or read a sealed letter; with a little practice he can find a given passage in a closed book. This last feat, though perfectly easy to astral vision, presents considerable difficulty to one using etheric sight, because of the fact that each page has to be looked at **through** all those which happen to be superimposed upon it.

"Another curious change, which comes from the possession of this sight, is that the solid ground upon which the man walks becomes to a certain extent transparent to him, so that he is able to see down into it a considerable depth, much as we can now see into fairly clear water. This enables him to watch a creature burrowing underground; to distinguish a vein of coal or of metal if not too far beneath the surface, and so on. The limit of etheric sight when looking through solid matter appears to be analogous to that imposed upon us when looking through water or mist. We cannot see beyond a certain distance, because the medium through which we are looking is not perfectly transparent. The appearance of animate objects is also considerably altered for the man who has increased his visual power to this extent. The bodies of men and animals are for him transparent, so that he can watch the action of the various internal organs, and to some extent diagnose some of their diseases.

"Another fact which could hardly fail to thrust itself upon his notice would be the extension of his perception of colour. He would find himself able to see several entirely new colours, not in the least resembling any of those included in the spectrum as we at present know it, and therefore of course quite indescribable in any terms at our command. And not only would he see new objects that were wholly of these new colours, but he would also discover that modifications had been introduced into the colour of many objects with

which he was quite familiar, according to whether they had or had not some tinge of these new hues intermingled with the old. So that two surfaces of colour which to ordinary eyes appeared to match perfectly would often present distinctly different shades to his keener sight."

A writer in an occult magazine several years ago, interestingly stated two different phases of simple clairvoyance, although using other terms. It will interest my readers to be made acquainted with the statements of the writer in question, which are quite out of the ordinary, although quite well founded on actual occult experience, as all of my readers who have reached this stage will recognize. This writer says:

"There is a distinct difference between etheric sight and astral sight, and it is the latter which seems to correspond to the fourth dimension. The easiest way to understand the difference is to take an example. If you looked at a man with both the sights in turn, you would see the buttons at the back of his coat in both cases; only, if you used etheric sight you would see them **through** him, and would see the shank-side as nearest to you, but if you looked astrally, you would see it not only like that, but just as if you were standing behind the man as well. Or, if you were looking etherically at a wooden cube with writing on all its sides, it would be as though the cube were glass, so that you could see **through** it; and you would see the writing on the opposite side all backwards, while that on the right and left sides would not be clear to you at all unless you moved, because you would see it edgewise. But if you looked at it astrally you would see all the sides at once, and all the right way up, as though the whole cube had been flattened out before you; and you would see every particle of the inside as well—though not **through** the others, but all flattenedout. You would be looking at it from another direction, at right angles to all the directions we know. If you look at the back of a watch etherically you see all the wheels through it, and the face **through them,** but backwards; if you look at it astrally, you see the face right way up and all the wheels lying separately, but nothing on top of anything else."

Of course all this sounds like Greek to the average reader, for it is something like a partial explanation of the fourth dimension of space. But to trained occultists these things seem quite as simple as do the phenomena of the material plane. I cannot **prove** these things to you in the space of a short magazine article—all that I can do is to state the facts as reported by capable observers as facts of their astral experience.

The Art of Bathing

By Frederick Vollrath

In my last month's paper I gave you the physiological and hygienic reason and meaning of the bath. In the present paper I shall call your attention to the merits and demerits of the different forms of bathing.

Temperature. The authorities differ somewhat regarding the average temperature of the various kinds of baths, but the following table gives the consensus of the opinion of the best modern authorities, and may be accepted as correct:

Hot Bath, above 98 degrees, Fahr.; **Warm Bath,** 90 to 98 degrees, Fahr.; **Tepid Bath,** 80 to 90 degrees, Fahr.; **Cool Bath,** 65 to 80 degrees, Fahr.; **Cold Bath,** below 65 degrees, Fahr.

There is a great difference in the reaction of different individuals to the temperature of the bath, of course; some of the difference is constitutional, while in many cases the difference arises from training, habits, etc. As a general rule, however, it may be said that the bather will experience a feeling of "coolness" when the temperature of his bath is below 80 degrees, Fahr. And, likewise, a temperature of over 90 degrees Fahr. will call forth the sensation of "warmth." When the temperature of the bath exceeds that of the blood, or let us say, when it rises above 100, Fahr., then the bather registers the sensation of "hot." Below the temperature of 65, Fahr., he obtains the sensation of "cold." A temperature between 80 and 90 degrees, Fahr., will produce the sensation "lukewarmness," tepidness, or neutral temperature, being neither warm nor yet cool.

Cold baths and hot baths have their special purposes, as we shall see presently; but the warm bath (90 to 98 degrees) is the form of the bath which we need most—for this is the temperature of the cleansing bath, the bath taken solely for the purpose of cleansing the skin of the debris accumulated thereon, as explained in the preceding paper of this series. While most of us believe that we understand the proper method of taking the cleansing bath, still many of us often overlook some of the important details of the same; hence, it may be well to give you here a general talk on the subject, just as if you had no method of your own—then you can add to your own method any points or details which may appeal to you.

Common sense should be employed regarding the hour of bathing. A good general rule is never to take a full warm bath in less than one hour after eating a regular meal; and never eat a regular meal in less than three-quarters of an hour after you have taken a full warm bath.

Never take any kind of bath immediately before or immediately after, taking a full meal. The best time to take a full warm bath is at one of the following times: (1) in the morning, immediately upon arising; or (2) about ten o'clock in the morning, providing that you have breakfasted sufficiently long before that time; or (3) at night, immediately before retiring.

Have the temperature of the water agreeable to your feelings, neither too chilly nor too hot—you have quite a range of temperatures here, remember. The temperature should be such as to give you an agreeable sensation and feeling, and not to produce even the slightest disagreeable sensation or feeling. Stay in the water a reasonable time, keeping yourself busy in cleansing the body while you are in the bath. Do not stay in the water longer than your own feelings indicate—when you feel uncomfortable, get out—if you experience no discomfort from a long stay in the water, get out anyway when you have completed the cleansing process; do not acquire the habit of loafing in the bath.

Rub the surface of the body, including the limbs, with your hands, while in the bath. Whatever may be the reason, there seems to be some magic property in the hands when used this way in the bath; the result is a decided stimulation which no rubbing with cloth, sponge, towel, or mitt can supply. Some add a gentle massage during the bath, with excellent results.

The bathing mitt or wash cloth should be used in gently scrubbing the body, after it has been well soaped, of course. Begin at the neck, and then scrub the body gently downward, working along its surface until the feet are reached. Then rinse out the mitt or cloth and give yourself a second scrubbing, this time without soap. Then, a final rubbing down **under water.** Finish the process with a vigorous rubbing down **with the bare hands.**

But do not carry the scrubbing process too far; very rough friction of the skin is not necessary—moderation in all things, remember. The rubbing and scrubbing not only rubs off the dirt and loose skin, but also improves the circulation in the skin, and acts as a tonic to the body. All this may be accomplished by moderate rubbing, friction, and scrubbing; there is no need for excess in this process—you are not scrubbing a kitchen floor, remember. Soap aids in removing the old surface of the skin, and the coating of dirt that has formed upon it though the eye may fail to detect it.

After the bath, the bather should dry his body leisurely, using moderate friction in order to stimulate the circulation gently. In drying the body, the bather should begin with the head; then the arms and body; then the legs and feet. Do not be afraid of airing your body —the skin is benefited by it. The gentle rubbing should stimulate the

circulation so that you need not fear taking cold. But, when the body is thoroughly dry, and feels comfortable, then you should dress leisurely.

Some persons find that they derive benefit from a gentle patting of the body by the hands, after the drying of the body—some "spank" themselves all over, gently of course, and gain a feeling of stimulation and energy thereby. A little light work, such as making the bed, tidying up the room, or other light housework, is found beneficial just after the bath.

Where you have not access to the bath room, or if you live in a place in which there are no bath-tubs, the above stated general principles may be applied by using a large bowl of warm water—in such cases, it is well to have a large piece of oilcloth upon which to stand, for this will protect the floor and will give you greater freedom of movement than if it be absent.

Except in special cases (and these are very rare indeed) a bath of this kind may be taken every day of your life with good effects. If, however, circumstances prevent you from taking the daily bath, do the best you can. If you cannot take frequent baths, at least take frequent "wash downs" in your wash basin, using a generous sized wash cloth for the purpose. Travellers, and others deprived of their usual bathing facilities, keep themselves perfectly clean in this way, although it is a little bit more trouble. It is no excuse to say that you live where you cannot get free access to the bath room; so long as you can get access to water, soap, and towel, you have no reason to complain or excuse yourself in the matter.

Be careful in choosing your soap for the bath. Avoid the use of strong soaps, for these often render the skin harsh and scaly. Expensive soaps are not necessary; many soaps of moderate price (the well-known "Ivory Soap," for instance) are far better adapted to the purpose than are some highly perfumed, expensive soaps which lack true cleansing qualities.

If you are situated so that you cannot conveniently take an "all over" basin wash, or bath, once a day; then at least make it your daily habit to wash with soap under the armpits, the groins, and the feet.

I shall speak of hot baths, and cold baths, in my next paper.

If you believe in Ecclesiasticism in the New Thought, you will not like what is said about it on pages 434-439.

The Man Worth While

By Arthur Gould

The present time offers a rare opportunity for the man worth while. He can make his influence felt throughout the land.

He must have an imaginative personality, and be inspired by a deep and wide vision. His aims must be high, and he must be able to instill his lofty principles into those with whom he comes in contact. He must be able to command their respect, and they will then come to him for advice and ideas.

This is a wonderful age. New problems are to be met. These need to be pondered over. He must think more and more of the future and analyze the advantages of the life he has planned, in order that he may fulfill in riper years that promise of true greatness, which those who loved and nurtured him thought they saw in his early youth. A change is to come over our viewpoint. We have many illusions to lose.

There have been great men in the past, but there will be greater men in the future. New thoughts, new ideas, new systems, hardly dreamed of at present are coming. The true leaders of mankind are working silently for the betterment of humanity. You will have the chance to emulate them and to follow in their footsteps and reach the regions of worthy attainment.

The man worth while does not doubt his ultimate success. He analyzes his natural impulses and weighs his possibilities, and is ever ready for life's great triumphs and tragic defeats, its mighty conquests and magnificent rewards. He will have plenty of chances to exert his power and develop the passion of leadership. He must weigh his opinions and question his beliefs. He will not accept any view without reservation, but will always search for the intrinsic value. He will not judge things by the world's standpoint.

He will be very strong and upright and happy and will be always ready to do the great things in the world. There is a big work to be done and it will take big men to do it. There is nothing he will not be able to do. He must think his own thoughts. He will not be hemmed in by the narrow ideas of others. His life is his own and he should be able to live it as he wishes.

The opportunities for independent development were never so good as at present. No longer does man have to suppress what he believes. He can fight for vital principles. He is not afraid he will be imprisoned for his remarks. He is not a weakling to be led by those of "authority." He is in a position to do something worth while. He is

not afraid to sit up and protest when his conscience tells him something is wrong. He is not a coward but is composed of virile manhood from his head to his toes. He gains his ends quietly and good-naturedly through the sheer insistence of his personality. He possesses a superiority which is felt but not seen, and which commands respect. There is a look of sureness and forcefulness in his eyes.

The time is opportune for him to accomplish a work worth while. The materials are ready. He can turn his gifts to success or failure. But he must fight generations of false ideals. The majority of people will give him little help, in fact they will put obstacles in his way. The road will be difficult but the ultimate reward high. He must not let anyone stand in his way, but have faith in himself and the consciousness of his own powers. He must be true to himself even if he may appear to be false to others. All great achievement is paid for in suffering.

One in All--All in One

Thou great eternal Infinite! Thou great unbounded Whole!
Thy body is the Universe; thy spirit is the soul.
If Thou dost fill immensity; if Thou art All-in-All;
If Thou wert here before I was; how am I here at all?
How could I live outside of Thee, if Thou fill earth and air?
There surely is no place for me outside of Everywhere.
If Thou exist, and Thou dost fill immensity of Space,
Then I'm of Thee, think as one will, or else I have no place.
And if I have no place at all, or if I am not here,
Banished I surely cannot be, for then I'd be Somewhere.
Then I must be a part of Thee, no matter if I'm small;
For if I'm not a part of Thee, Thou art not here at all.

Anonymous.

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

THOUGHTS ABOUT THE CHICAGO CONGRESS

A month has passed since the last echoes of the International New Thought Congress have died out. Many of us who attended the sessions and meetings during that busy week have had time to soberly consider the drift of things, and to check up the various tendencies manifested in the great gathering. Things which were passed over without much thought at the time, now present themselves to us for careful consideration and thought. We are experiencing that "morning after" feeling, and are casting about in the direction of getting our new bearings. Here are a few of the thoughts which I find running through my mind and arranging themselves in a more or less logical order in the shape and form of opinions and judgments.

Hashed New Thought

A somewhat flippant friend of mine was wont to remark that he was suspicious of dishes served in restaurants—he never knew just what was in them. He would then add that he always "played safe" in ordering food in a restaurant—he always ordered one certain dish which he felt sure of; the contents of which he always knew without doubt. When asked the name of that dish, he would solemnly reply: "Hash!"

Hash, according to the dictionary, is a dish composed of various ingredients, the distinctive feature of which is that it is "chopped up," and "mixed up." We might eat of all the various ingredients making up the hash, one at a time and one after the other, but that would not furnish us with hash. The essence and characteristic nature of hash is the chopped-upness and mixed-upness of the combination.

Now all this dissertation upon hash is called forth by the distinct impression in the minds of some of us that we were served with a bounteous portion of New Thought hash at the Congress. The programme was a Feast of Good Things all right—but there was rather too much hash in its menu to suit those who like single dishes. There are many who would rather mix and chew their food in the regular way, instead of having this work done for them in the process of hash-making.

Now, this is not unfriendly or captious criticism—quite the reverse. No one appreciates more than I do the great work that fell to

the few hands to do; the heavy burdens that bore heavily upon a few shoulders. The management of the Congress was quite capable and efficient, and we who sat still and let the few willing workers do it can ill afford to pick to pieces the work done. Moreover, I, personally, have a very clear idea of the cause of the superabundance of hash—it was no one's fault in particular; it arose by reason of some misunderstanding and unavoidable confusion. I refer to the matter merely that we may carry it in mind in the future, and profit by our experience this time.

As a tentative suggestion, I advance the following idea—I have not worked it out thoroughly, and it may be that it would not work out in actual practice at all—but it will at least give us a little food for thought. The idea is this: In making up the list of speakers at the next Congress, why can't we arrange to have one, or possibly two, speakers at each meeting—instead of three or four? This would give each speaker time to make clear his fundamental principles, and to rivet the nails of his argument. And, let the two speakers (if two be decided upon) be in harmony with each other—this may be arranged by selecting the speakers of each meeting according to their respective affiliations and general school of thought.

For instance, give one meeting to the Unity folks of Kansas City—these folks were not much in evidence at the Congress, it seemed to me, and I missed them. I cannot imagine a greater gulf of interpretation of Truth than that existing between the Unity people and myself; but what of that? I certainly would have enjoyed hearing Charles Fillmore give us a full, clear presentation of his fundamental principles—a statement of Truth as it appears to him. And, I would have liked to have had one of his people follow him with a talk about the great work that the Unity folks have accomplished—and they **have** accomplished a great work, be it remembered. A "Unity Day" would have been most interesting and instructive. All of us would have learned something and the new seekers after Truth who would be attracted by Fillmore's presentation would have been given a chance to partake of that which appealed to their taste, instead of being compelled to eat hashed New Thought or go hungry.

Again, the school of interpretation represented by Annie Rix Militz, and manifested in the various Homes of Truth founded by her, could have filled in a very delightful afternoon or evening for us. Here, again, I am not playing favorites; for while I have a very warm feeling for Mrs. Militz personally, the form of her teachings does not appeal to me—it is rather too "religious-like" for my taste. But, nevertheless, I should have enjoyed hearing Annie Rix giving us her fundamental principles; and hearing Mrs. Merrill, for instance, telling us about the work of the Homes of Truth.

Likewise, the various centres of the "New Civilization" teachings, founded and established by Dr. Julia Seton, might well have been given a meeting all to themselves. It would have been interesting and instructive to have heard Dr. Julia tell us something about her Basic Principles; and to have had one of her co-workers give us a general outline of the work of the centres, and the general plan of management under which they operate.

There are a number of similar organizations, or affiliated groups, which deserve a meeting all to themselves. And besides this, there are a number of scattered individuals having strong general preferences; these might be given a meeting to themselves—**how good a straight, clear-cut "Mental Science" session would have been to many of us.** It might be even well to ask the Theosophists to take a meeting to themselves, providing they would be represented by one or two of their prominent leaders. Then, finally, there are a number of detached individualists who might be gotten together at certain meetings—variety and mixture being the feature of such meetings; hash is good at times, even though we don't want a steady diet of it.

If this plan is ever adopted by the Alliance, I would suggest that the speakers be requested to hold themselves down to the Basic Principles and Fundamental Facts of their own particular school. Let them "get down to brass tacks" and let us know just where they stand, and what they stand for. This would give us a Forum of New Thought, which would be an intellectual treat and a spiritual uplift. At least so it seems to me. At any rate it will do us no harm to think about this idea, and talk it over.

It would be no easy matter to carry out such a programme—I have no illusions on that score. It would require careful, conservative, and yet courageous management—and much diplomacy. We would have to carefully guard against the Alliance being used as a vehicle to exploit the enterprises of those sagacious good folk who have personal axes to grind. And, at the same time care would have to be used to keep off the programme the parasites and fakirs who hang around any great movement of this kind, and who seek to exploit the organization for their own unworthy purposes. There are always persons "hanging around" New Thought, posing as leaders and teachers thereof, and using the name of New Thought as a cloak to cover their very questionable teachings and practices—the door would have to be closed to these of course. But, on the other hand, there are many new teachers and writers coming to the front, but who have not as yet attained national or international recognition—these would have to be recognized and encouraged when they deserved it; for there must be no firmly entrenched "old guard" of "standpatters," or "close corpora-

tionists'' in the Alliance. All these difficulties and problems, however, would be present no matter what plan is followed—they were present at this Congress, as those in charge know only too well.

Now, Brother Edgerton and Sister Wilson, and all the rest of you folks who managed the programme of this Congress—this is no criticism of your work. You did mighty well and we are proud of you. You have solved many problems, and have gained valuable experience. This suggestion is not hurled at you—but is merely offered as food for thought for the members of the Alliance at large. I think it might be well during the year to have the individual members write in to you their suggestions and ideas on this and many other points—then you could get a composite view of the mind of the Alliance.

Organization vs. Anti-Organization

I was much impressed at the sessions of the Congress, and between sessions when I talked with the delegates and visitors thereto, at the gradual ''lining up'' of the two opposing forces in New Thought, viz., the Organizationists and the Anti-Organizationists. Between these gradually crystallizing masses there still remains a large body of ''half-and-halfers'' to maintain the balance, I hope. It is always necessary to have the two extremes in order to show us the Golden Mean which lies at the middle of the road, at an equal distance from the two extremes.

The radical Organizationists would have the New Thought movement tightly, firmly, and strongly organized. They point to the undoubted strength of a closely-knitted organization, under the control of a strong, firm central government. They also point to the dissipation of energy, force, and thought caused by the lack of a close organization. They compare Christian Science with its strong organization, on the one hand, and the New Thought non-organized following, on the other hand—and they draw unfavorable comparisons between them.

The radical Anti-Organizationists oppose any attempt to form even a semblance of a close organization. They admit the strength of a closely organized movement; but they also perceive its weakness. They are not willing to sell their birthright of Individualism for the mess of pottage of Numbers and Popular Success. They, too, point to the contrast between Christian Science and the New Thought following—but they draw different conclusions therefrom. A close observer sees very plainly that these rampant Individualists can never be herded into the corral of a close organization—if such corral is erected, they will be found outside of it, roaming and ranging like the free mavericks that they are, rejoicing in the fact that upon their flanks they carry the brand of no particular range or owner.

But, seriously, there is no necessity for all this radicalism in the matter. Each side may hold firmly to its own convictions, and yet meet

the other in harmony. There is a common ground here—and that is the common ground of Common Sense. There is no reason for insisting that the New Thought Movement must be **closely** organized—it couldn't be at any rate, for that matter. And, likewise, there is no reason for us Individualists to refuse to "get together" with each other and with the other crowd, and pull for the common good, the good of the general cause. There is a Golden Mean here which all of us should recognize, whether we be Organizationists or Anti-Organizationists.

Personally, I believe in a **loose organization**—with only just enough government to enable us to hold together and work in unison and harmony. I believe that such loose organization will produce good results, better results than either close organization or lack of organization. The bonds should be made as loose and as few as possible; but the voluntary co-ordination and cohesion should be made as strong as possible by an appeal to the reason and common sense of the individual members. Instead of a close, iron-bound organization, why not have something in the nature of **a clearing-house of the various organizations?** Organization along similar lines has proved very satisfactory in the world of business, banking, and manufacture—why not in the world of New Thought also? In this way each organization, school, group, or individual member, maintains his or its independence, and merely delegates to the general organization sufficient power to hold it together and to perform its work in the interest of each and all. In this way do we not obtain the advantages and benefits both of independent action and co-operative work? At least, that is the way it looks to me—but I am open to reason and conviction to the contrary, upon the presentation of proper argument and proof.

As for the question of the government of such a co-operative and free organization, I believe that there would arise comparatively little friction. I believe that we should elect capable and competent officers, and then stick by them and support them. Let the officers feel that they have a united body back of them, and holding up their tired hands for them. I believe in Good Government, created by the individuals, and backed up by the individuals. And, on the other hand, I believe that if any individual, or any clique of individuals, should try to grasp the reins of government and to exploit the organization in the interest of any special school or body in the movement—then we should figuratively hurl bricks of protest at them, and proceed to drag them down from their high places upon which we, the individuals, have placed them. There must be no "steam roller" government in the Alliance; no "invisible government," no "inside ring." If a Caesar ever arises among us—let him remember that there is a Brutus

for every one of his kind, and the New Thought ranks are filled with Individuals of the Brutus spirit.

The Alliance is going to have some serious problems to meet in the next few years—and this question of organization is one of the most vital of them. Upon its satisfactory and equitable solution is going to depend the fate of the Alliance. The attitude and course of its members on this one question alone will have very much to do with determining the question of whether the Alliance has come to stay for good; or whether it is to be wrecked on the rocks upon which so many promising New Thought associations have perished in the past. The Powers-that-Be saved us from ourselves this time, and guided us safely over the dangerous waters; let us hope, pray, and believe that the same Guiding Power will be manifest when we meet again. "Till we meet, till we meet; God be with us till we meet again"—and **when** we meet again!

Shall the New Thought Be "Churchified"?

These conventions, or congresses, are fine things for us in many ways; particularly in acquainting us with the views of others in the movement. I am reminded of this when I think of the question of the "Churchification" of New Thought which idea evidently finds favor with many good, earnest, sincere New Thought workers. The idea is so diametrically opposed to all that I like to think about the future of the New Thought movement that it came as quite a shock to me to see so many others, all of them just as earnest, sincere, and intellectually honest as I like to think that I, myself, am, holding this opposing view. But, no matter how I may feel about it, the desire and feeling is there among many of these good folks, and I believe in facing it instead of trying to ignore it—I never did believe in dodging a live issue, or side-stepping a vital principle.

Perhaps, however, I should not speak so plainly on the subject at this time were it not for the fact that I heard and saw similar expressions of surprise manifested by many visitors to the meetings of the Congress. From many came such expressions as these: "Why, this is nothing but the same old church business under a new name"; or "What is there **new** in this kind of talk? I hear this every Sunday when I go to church with my wife"; or, again, "Well, these people are trying to give the old theological stuff in a new capsule."

The good folks who like their New Thought served up to them in Scriptural quotations, and good orthodox theological terms, should have been well satisfied at many of the sessions of this Congress, bless their dear hearts. At some of the sessions one might easily have closed his eyes and imagined that he was in some good old small-town church, listening to the same good old talks of his childhood days. He might

without a turn of a hair have nodded approval, and murmured: "This was good enough for father, and good enough for mother, and good enough for auntie, and it's good enough for me."

Now all this is all right, as far as it goes. I am not trying to find fault with the tastes of other people. Let them take their New Thought disguised in any of the old familiar vehicles and forms, if they like it that way—that part's all right. But, I do feel impelled to "register a kick" about a New Thought Congress being given just that particular tinge by reason of the fear of offending some of these good folks by telling them some plain straight facts. We must not be cowardly about these things; while respecting the preferences of these folks, and giving them a chance to express themselves, we must also kindly remind them that they are "not the whole cheese" in New Thought.

There are many of us whose interest in New Thought takes the form of philosophical and metaphysical inquiry—of scientific psychological research—and who have long since discarded the moth-eaten and musty garments of the old theology. The dogmas of "the old-time religion," of which some of the others seem to be so fond, may be all right for them, but we must not allow them to bind and cramp our great movement by the insistent repetition of them at our gatherings and conventions. Many of us have had an overdose of this old-the Churchianity, its obsolete conceptions, its cant and claptrap, its sanctimonious platitudes, and its smug, Pharisaical forms of expression. And so it goes hard with us to be compelled to swallow the same old strong and bitter dose in these days of higher conceptions, particularly at our own meetings and gatherings. We are apt to chafe under the insistent repetition of the same old church shop talk when we attend New Thought meetings expecting to hear the presentation of the newer conceptions of Truth, Life, and Being. Some of us may be pardoned for growling: "What in thunder is there **new** about this—and where does the **thought** come in?"

To those of us who are not under the spell of Churchianity (and there are many of such in the ranks of New Thought), the New Thought conception is too big and too great a thing to be crystallized into a Church. New Thought is not a creed, nor a religion, nor a theology, nor a church or the foundation of a church. Rather is it a great mental and spiritual conception—a mental attitude toward Life. There is room in it for persons of all shades of religious belief—and all shades of unbelief in revealed religion. There is in it (or at least should be) room for Catholic and Unitarian—and all the Christian denominations coming in between these two extremes. There is also (or at least should be) room for the Buddhist, Hindu, Mohammedan, Jew, or even "infidel" or "skeptic," who finds himself or herself in

harmony and agreement with the basic conception of New Thought, and who maintains the mental attitude which distinguishes New Thought from the Old Thought. **New Thought is not exclusively Christian**—it is bigger, greater, and grander than any theological distinction or limitation—it is Universal, for all men, of all lands, of all creeds, and all shades of theological conception; for it may be used to interpret the essence of all religious teachings, and all forms of philosophy, when rightly understood; and even the person who rejects all revealed religion may find in it something to make him stronger, better, and more efficient.

And, there is another side of this question of the Churchification of New Thought which must not be lost sight of—I ask you to carefully consider it, my friends. You will find that there are many persons attracted by the general principles of New Thought—its philosophical, metaphysical, psychological, and scientific side, or by its general tendency toward Courage and Fearlessness, toward Efficiency and Freedom, who are already members of some church organization, and who are quite well satisfied with their present church affiliations, thank you! These persons do not wish to have some "new fangled religion" worked off on them under the guise of New Thought. They resent the (to them) covert and underhand plan to convert them to a new religion when they attend a general New Thought meeting—to proselyte them under the cloak of philosophy, science, metaphysics, and general efficiency.

One reason that many persons of this kind prefer New Thought to Christian Science is that they believe that the former does not interfere with their regular church affiliations, or church membership; while they feel that the latter eventually tends toward drawing them into a new religious fold. There are many persons of this kind who are attracted by the general conceptions of New Thought, and want to take advantage of what it contains for them in the form of "straight" science, philosophy, psychology, metaphysics, and mental and spiritual healing, but who do not wish to have these truths dressed up in theological trimmings, nor administered in a "churchy" capsule. They feel that they get all the religion they require in their own churches, and they prefer their own brand to certain of the fearful and wonderful theological concoctions offered them by some of the New Thought self-styled "pastors" and "reverends."

And, I do not at all blame these regular church members in their protest at having such half-baked theology, dressed up in pious and churchy words, being crammed down their throats when they attend a New Thought gathering in good faith. To tell the truth, even I, hardened sinner though I may be, feel much the same way about the matter. If I happen to feel like attending Christian church services, I

prefer to go to my own church, the Episcopal Church of which I am still a member (though not an active one), rather than to listen to some of these latter-day, self-styled "reverends" and "pastors" with their revamped theological dogmas masquerading as New Thought. Even the old-thought "Lord, have mercy upon us, miserable sinners," and the very bad suggestion of "There is no health in us," of my beloved mother church, is to me far more "edifying" than the fantastic mumbo-jumbo of the "services" of many of the little tin priests and priest-esses of the New Thought. Yea, verily, I prefer to rise and fall in rhythmic unison; to chant, intone, and respond, with my fellow Episcopalians, under a white-robed, really-and-truly, sure-enough minister of the gospel, rather than to "play church" with a lot of other foolish grown-up children under the pastorate of some of these New Thought ecclesiastics in their "Molly Make-Believe" churches (!) If this be heresy, make the most of it!

No, I'm not exaggerating; nor am I setting up a straw man for the fun of knocking him down. Why, bless your hearts, you don't begin to realize how strong is this desire to "play church," and to set up an ecclesiastical institution, among a certain faction of New Thought. They want an Established New Thought Church organization—and they want it the worst way.

The titles "Reverend," and "Pastor," are now as frequent as they were formerly scarce. Poor old Oliver Sabin (requiescat in pace) even went so far as to anoint and appoint himself a New Thought "Bishop"! The ascent (or descent) is easy; there is nothing to prevent us from having a crop of New Thought bishops, archbishops, cardinals, and even a pope—it is all a matter of degree, familiarity, and nerve on the part of those assuming the titles. Perhaps in time we shall have even a New Thought Apostolic Succession.

By the way, do you know the meaning of the terms "reverend" and "pastor"? Probably not; so I shall give them to you. The term "reverend" means "entitled to reverence; a common title of respect for ecclesiastics—a clergyman is styled 'the reverend'; a dean, 'the **very** reverend'; a bishop, 'the **right** reverend'; an archbishop, 'the **most** reverend.'" The term "revere," from which the term "reverend" is derived, means "to regard with reverence, or profound respect mingled with awe, fear, and submission." These terms are all derived from the Latin term "revereri," meaning "**to fear.**" Shall we of the New Thought, who aim to cast out Fear, manifest a mental attitude of this kind toward our "reverend pastors" of New Thought? The term "pastor" means "a shepherd, or guardian and keeper of a flock of sheep; hence, an ecclesiastic having charge of a congregation, church, or parish, i. e., a shepherd of souls." Are we New Thoughters

a flock of sheep, to be driven by a shepherd like the rest of the stupid sheep? I trust not! When the sheep and goats of the New Thought are divided (if that ever happens) **then it's me for the goat side**—a goat is a self-respecting animal, who does not follow-my-leader like the foolish sheep. The picture of a "reverend" New Thought "pastor," and his (or her) faithful flock of human sheep, must inspire the gods to laughter and add to the gayety of the nations.

But, notwithstanding this apparent yielding to the lure of Church and "pastors," there are many of us "straight goods" New Thoughters left in the fold. Recognizing the need of teaching, and therefore of teachers, and welcoming all intelligent, conscientious workers in the field, we at the same time feel disposed to protest against this introduction of the ecclesiastical element into New Thought—or at least to resist its evident desire to organize and capture New Thought, and to convert it into an Established Church with ecclesiastical leaders and rulers. We feel that the Infinite has appointed no special agents or chosen prophets for our salvation, redemption, or spiritual government. **We prefer to do business direct with the Infinite—we do not need any middlemen here.** Moreover, believing that the Infinite is present everywhere, at no one place more than another, we do not see the necessity for the establishment of "churches" or "temples" in which the Infinite may "dwell." **We do not take kindly to this idea of trying to "cage" the Infinite, like a lion in the Zoo!**

Seriously, friends, we have here another instance of the tendency of priestcraft and ecclesiasticism to rear its hydra heads in every great movement. It has been the fate of many a great movement to be "churchified," and thus strangled by ecclesiasticism. Like the tiger-cub in the fable, ecclesiasticism is harmless at first—it purrs gently and lovingly; but it soon grows up and devours the person who fed and nurtured it in its infancy. Or, it is like the snake which warmed into life in the bosom of the good man, rewarded him by stinging him to death. We must beware of this insidious influence, friends. We must not let New Thought become "churchified!"

If some of us prefer to mix our New Thought with some new form of theological dogma, or religious teaching, all well and good—there is plenty of room for such in the new thought movement, just as there is room in the movement for the thousands who hold to general New Thought principles while maintaining their regular church allegiance and membership. But we should no more allow this first class—these "new religionists" to run away with our movement, than we should allow the "old religionists" to take it under **their** wing. The connection with New Thought should consist of the adherence to the basic principles and general conceptions of New Thought, the ecclesiastical

and theological phase being kept "on the side"—the tendency, however, is to reverse this arrangement, and place the New Thought conceptions "on the side," while theology and ecclesiasticism are trotted to the front. **We must not allow the theological tail to wag the New Thought dog in this manner.**

We must do some courageous thinking, some firm thinking, some quick thinking, my non-theological New Thought friends. We must see just where we stand in this matter. If we are outnumbered (but I doubt this) we must govern ourselves accordingly. If our great New Thought movement ever becomes thoroughly "churchified" by one section of its following, then the rest of us will have to move up to higher ground on the hills of Truth—and establish a place where we may keep alive the Flame of Truth, its lamp free from the dust of ecclesiasticism, and the accumulation of the gummed-up oil of form, dogma, and ceremony.

If the New Thought movement is destined to become crystallized into an Established Church, all well and good; but my heart would be very sad should this happen, for I should feel that a great movement toward freedom of thought and expression—a great vehicle of mental, spiritual, and physical expression—had failed to accomplish its mission; I should feel that New Thought had taken the first step on the road to the scrap-pile to which all formal theologies and Established Churches are bound by the workings of the Law.

In the meantime, let us all join in singing the good old hymn, "**Blessed be the tie that binds!**" which always follows a good old-fashioned church fight.

THIS MAN WAS ONE OF US

Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and pride of man,
At the Sophist schools and the learned clan,
For what are they all in their high conceit,
When man in the bush with God may meet.

—Emerson.

"Questions and Answers"

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being "set straight" on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

TOO MUCH EGO IN HIS COSMOS

E. R. B. writes: **"I have the habit of opinionativeness, that is I do not realize my fellows; human beings are little more than phantoms to me. Kindly tell me what you know about this habit."**

My experience in life is that persons troubled with "too much ego in their Cosmos" usually are brought to a realization of their one-sidedness by actual contact with their fellow beings in a work-a-day world. These fellow beings generally manage to satisfy the inflated Ego of the reality of their own existence, and to convince him that they have emerged from the land of phantoms. It is a case similar to that of the metaphysician who has convinced himself of the unreality of Matter, and the general phantasmal nature of all material things; just about that time a phantom brick usually hits his phantom head, and convinces him that there is at least a considerable degree of reality to the "appearance" called Matter.

If you were thrown in contact with persons who were not particular whether they pleased you or not, you would soon lose your opinionativeness. Did you ever read Jack London's "Sea Wolf"? If not, read it; and see whether you do not think that Wolf Larson and his jolly crew would have managed to have displayed their non-phantomness, and brought down your opinionativeness several degrees, had you been in poor Humphrey's position. My dear E. R. B., do not take yourself too seriously. You need a little post-graduate course in the University of Hard Knocks in order to round out your character. Lacking that, I should think that the cultivation of your sense of humor might bring to you a little better perspective of other persons in relation to yourself. Unless your opinionativeness is justified by your actual superiority to your fellow men and women, the sooner that you get down to actual life the better it will be for you; for, in such a case you are living in a Fool's Paradise from which stern circumstances will soon drive you. Get out among **real** people, and let them educate you regarding the realities of life. You have been living in a world of dreams, else you could not have written this letter.

HYSTERICAL PREACHMENTS

Mrs. Anna M. writes me a long letter complaining of some attacks upon Ella Wheeler Wilcox and other New Thought writers made at a religious meeting in Philadelphia. The letter is too long to quote in full. Among other things she says: **"Astonishing is the explanation of the Bible Prophecies of their lecturers, and no matter how strong their attacks upon other religions, and how surprising their own ideas of religion, nothing is merely said, but everything is sealed with God's word; and all who believe otherwise are assaulted with the sharp sword of God's word as written in the Bible, till not a shred is left of any teaching. I dearly love the newer teaching, but at the same time I realize the importance of God's word. I enclose a sample of their literature. Please read it and see how convincing their arguments are."**

Accompanying this letter were several Seventh Day Adventist's Tracts. Although this good lady considers this "literature" very convincing, to me it reads like a lot of hysterical tommyrot. The main object of this sort of trashy preaching seems to be that of scaring the good folks into rushing to be "saved." I went to a "Pentecostal" meeting the other evening, to oblige a friend. The good preacher assured his hearers that no one would be "saved" (no matter how good a churchmember he was) unless he had received the "baptism of the spirit"; and that this baptism was evidenced only by the "gift of tongues" which later investigation proves to be nothing but a hysterical mouthing of uncouth gibberish, which is "interpreted" by some other blessed and saved soul.

This sort of religious hysteria is beyond serious consideration, my good lady; and the stuff which so impresses you belongs to the same category. As for the "Bible proofs," you should know by this time that it is possible to prove **anything,** from the righteousness of slavery to the practice of polygamy, by reference to Bible texts interpreted to suit the case. The fact that thousands of persons in this age still take such things seriously is discouraging to the students of human progress. No, friend Anna M., I cannot undertake to discuss this sort of thing in these columns. Better go to some preacher of a rival sect, and he will prove the very opposite of the contentions of the first preacher to your satisfaction. Much reading of such stuff will qualify you for the position of an "out-patient of Bedlam." Phew! the smell of the grave, and the mustiness of the tomb is on this "literature." Let us go out into the fresh air, and let the sun shine on us.

THINKING WITH YOUR MUSCLES

Mrs. F. H. C. writes: **"When sending a strong thought of healing, or a thought to locate a thing lost and found by someone, I am very successful; but I find that just before I know of the successful result I suffer with an indescribable pain in the top of my head, and back of my neck. Is this because I send the thought with too much force, or do I hold on to the actual working out of the thing too strong?"**

I think the trouble complained of results from the involuntary tensing of the muscles. The mental attitude of concentration and determination tends to manifest in a strained position of the head and neck, a tightening of the jaw, and a general tensity of the muscles of the neck, this last tending to interfere with the free circulation of blood to the brain. I think that many persons suffer in the same way, from the same physical cause, when concentrating in study over a book, examination paper, etc. The remedy, of course, is to learn not to think with your muscles—not to allow the thought to manifest in such physical states. An understanding of the trouble should be enough to prevent its recur-

rence. It is not necessary to make the muscles tense and taut when practicing mental concentration. Rather, the muscles should remain relaxed and at ease. A little thought and attention should be enough to overcome this trouble, I think.

NOT A CORRESPONDENCE BUREAU

Several Anxious Inquirers have written me recently asking for the names and addresses of correspondents in this department. These inquirers profess to entertain a "fellow feeling" for some of the writers of letters printed in this department, and wish to get into direct communication with them. They all profess Platonic disinterestedness—but I notice that it is always a man who wishes to know the name of a woman correspondent, or a woman who wishes that of a man, but this may be merely a coincidence. However, whatever may be the motive behind the request, I hereby answer all such inquirers in the following words: **I destroy all letters as soon as I have answered them in this department; therefore, I do not now know the names and addresses requested.** Moreover, even if I did know them, I wouldn't tell them to anyone; for that would be an unwarrantable breach of confidence on my part. Finally, even if I had the permission of the letter writers, I would still decline; for I do not purpose turning this department into a Correspondence Bureau, or anything of that kind. I may be killing some very beautiful embryo romances in this way, but I cannot help it: "rules is rules," even if romance suffers. But cheer up, friends, your own will come to you, and you will draw to you "that other soul I long to meet," even though a crusty, unsentimental, unsympathetic old editor does refuse to be Cupid's prime minister.

KEEPING YOUNG

R. S. P. writes: "Can you tell me the general character of the thoughts I should hold regarding the recovery of lost Youth. I want to be young again, and to remain so. Can you help me?"

This is rather a big question to be answered in a short space. I can do no more than give a few suggestions which occur to me at the moment of writing. I may feel like writing a series of articles on this subject some of these days—it would require a number of magazine articles to merely scratch the surface. In the first place, although some of my readers think that I do not believe in Keeping Young, just because I do not enthuse over Immortality in the Flesh, I **do** believe in Keeping Young, and Looking Young. I have not paid as much attention to Looking Young in my own case as I should have done, perhaps—I really have been too busy to think of it, personally. But I have from time to time helped others in this matter, and with very good results too. So you see that though I am 54 years old, and guess I look all of it, still the principle is sound and has been applied by many with excellent results.

Passing over all the proper physical and hygienic methods for the moment, I would say that I am assured that one may do much in the direction of keeping young, and even of regaining lost youth, if he or she will **cultivate the youthful mental attitude.** It is an axiom of psychology that Mental States take form in Physical Conditions. And it has been proved that our facial appearance reflects our mental states in most cases. Therefore, it follows that **if we will keep young inside,** we will look young on the outside.

But it is not enough to **look** young—one must have the energies and activity of youth, you may say. Quite right; and here the mental attitude manifests even more strongly than in the outward appearance. In my own case, for

instance, although, as I have said, I have given no time or thought to looking youthful myself—having been too busy doing things—still I am even more active than I was ten or fifteen years ago; I can do more work and feel less tired. How is this, you ask, that though I do not take the trouble to "look young" I am able to "work young" anyway? Well, it's this way: though I do not take the time to "look young," at the same time **I absolutely refuse to "think old"**—and that is just what's the matter with so many of you who feel that you are losing your youth. You are "thinking old," and therefore you are **getting** old. **Forget it!**

Let go of the thoughts of the past years. Forget how many years you have left behind you. Keep your eyes well on the front, and look not backward. Live in the Eternal Now, one day at a time. Your Real Self is not growing old —for it is beyond Time. If you will cultivate the I AM consciousness, and cease to nurse up the memory of the departed years, you will manifest the changed thought in your outward appearance, and more particularly in your increased energy and activity. When you cease thinking about the past, then you cease to fear growing old. And this Fearthought is what has been doing the mischief in your case. Remember old Job, with his "The thing that I feared hath come upon me!" Fear attracts as surely as does Desire, remember.

In this matter of Keeping Young and Staying Young it is not so much a matter of **doing things** as it is of Letting Go Things. It is these things of the past that we hang on to so tenaciously that work the trouble. We dam up and obstruct the flow of Life through us by these thoughts of the past. This is like allowing the ashes to accumulate around the grate of a furnace; how can we expect to get a draft and to have the fire to burn brightly when the draft is cut off by these old ashes of memory—the old clinkers of Things-That-Have-Been?

Clear away these old ashes and clinkers; let the draft of Life quicken the flame of energy and activity. Live in the NOW, and in the Now only. Refuse to live in the past. If you live in the past, the past attracts you and holds you back—pulls you back toward it; as it grows older, you grow older. But cut the bond of attraction, and you will find yourself manifesting the glorious freedom and activity of the NOW. You think that this is fanciful? Well, test it on the persons past middle-age who are around you. **You will find that the old fellows who are always living in the past, and talking of the past, are old, lacking in energy and activity, and spirit.** On the other hand, pick out those older men who are still doing things, and doing them well; do they live in the past, and talk of the past continuously? Not a bit of it—these active, wide-awake old men live in the Now, and keep their eyes well to the front. So you see that this is not only good New Thought, but also good every-day common sense as well.

Those who live in the past, belong to the past; and the past is claiming them as its own. Those who live in the present, belong to the present; and the present recognizes them as its old children. Why, some time ago I visited my old home town, and met many of my old school-boy and school-girl friends. Some few of them, and only a very few of them, alas! talked to me as on the level of age as I felt it. Most of them seemed a generation older than I feel; they talked of nothing but "the old days," and how much better things were then, and how dreadful the young people acted nowadays, and all that sort of tommyrot. Why they seemed to live "in the land of groan, in the world of moan," and to delight in it. Nothing in the Now seemed to interest them:

they belonged to the past, and, by the gods, the Past was fast claiming them and gathering them in.

I stood it as long as I could, until finally one of the old fellows (four years younger than myself) asked me whether I had arranged to be brought back home to be buried when I died—these people fairly reveled in funerals and home-comings of deceased former fellow-townsmen. Then I got sore, and told that bunch of senile, doddering old chaps of my own age and younger, a thing or two; among other things I told them that when I felt like dying some time away in the future, I would take care not to be brought home to lie among such a lot of old fossils as they were—I wouldn't want to be found dead among them. I told them that I would rather be dead among a lot of real live ones, than to live among such a lot of living dead ones as they were. They let me depart in peace, like a brother who had strayed from the fold; they could not forgive me, however, for preferring fresh violets to dried immortelles. They actually wanted to motor me through the cemetery to show me how things had improved since I had left—fact! Do you wonder at their premature aging?

So take your choice, friends, live either in the Now, or in the Past; as you choose, that will you be. You cannot expect to be of the Now, if you live mentally in the Past. And, if you live in the Now, the Past will not care to claim you for its own—it prefers its own, and gathers them in as rapidly as it can. Take an interest in the things of the Now; get busy in keeping track of its doings; enter into its life and spirit. Remember, always that Life is in a constant flux; nothing stands still; everything changes and moves forward. The sane course is to allow yourself to be carried forward by the stream of Life, and not to resist its urge by holding on to the roots of the trees of Yesterday that project into the stream; nor to cling to the rocks of the Past, thus endeavoring to avoid being swept onward.

Cut loose from the Past, with its hindering memories and things, and enter into the spirt of the Divine Adventure—the Spirit of LIFE, and be inspired with the essence of Kipling's Sea Chanty:

"The Lord knows what we may find, dear lass;
And the Deuce knows what we may do;
But we're back once more on the old trail, our own trail, the out trail,
We're down, hull down, on the Long Trail—the Trail that is always new."

A PSYCHIC CAVE MAN

E. M. W. writes: **"I am in love with a young girl, whom I met in response to correspondence. I visited her and after remaining a few days I was rejected. She wrote me that she had no earthly reason for saying 'No!' except that she did not love me. I would like to win the girl in spite of her refusal, and in spite of the fact that she is 500 miles away. How can I do it? I should think that you would be glad to give me some pointers, if only to test out your system. I will be glad to follow your instructions."**

Well, well, what do you think of that? Friend E. M. W., you've got another guess coming. I am **not** glad to give you pointers of this kind, and my system does not require any tests of this kind. Let me give you another kind of pointer, however, here it is: If you keep on fooling with psychic forces in order to force a girl into marrying you, when she does not love you, you will get yourself involved in such a psychic whirlwind that you will wonder what has struck you. Do you suppose that the moment you study psychic forces you leave behind you all the dictates and rules of decent human conduct? Do you suppose that there are two codes of right conduct, one for the physical

plane and one for the psychic? If so you are wrong. Take my advice, young man, and **let it alone.** Don't you try any psychic cave-man methods on that girl, or you'll get into certain vibrations which will stand you on your head before you get through with them. You're monkeying with a psychic buzzsaw —look out for your fingers.

You say that this girl "has no earthly reason for saying 'No!' **except that she didn't love you!**" Well, isn't that a good enough reason for you? Would you want to marry a woman who didn't love you?—if so, you're the biggest kind of a fool, believe me. I suppose that you think that you could make her love you **after** she married you—that is the usual belief of you conceited menfolks. Why, as every woman knows, it takes a mighty good man to **keep** a woman's love after marriage, even when she does love him in the first place; then how must it be to gain a woman's love after the disillusionment which comes to the average married woman when she finds out her man falls short of perfection?

If you really would gain the love of this girl, young man, you would better write her a nice letter telling her that you respect her motives in refusing you, and that you know that no woman should give herself to a man in marriage unless she is sure that she loves him—and never when she is sure that she does not love him. Tell her that you would feel honored by the **friendship** of such a girl, and would be glad if she would correspond with you once in a while, for you feel that her sympathy and advice would be helpful and valuable to you. Then, if she consents to write to you, try to honestly understand her point of view and bring yourself up to her way of looking at things—for she certainly has higher ideals than have you, judging from what yau say regarding both of you. If she sees that you are growing in understanding and soul, she may grow to feel differently toward you. At least, that is about the only chance you have of winning her. If you try any more "rough stuff" on her, psychic or otherwise, she is lost to you forever—and serves you right, too.

Why don't the mothers of these young men tell their sons something about the real nature of a good woman? Why do they keep back from them the knowledge of those things which mean so much to a woman, and so little to the average young man? Many young men are allowed to grow up under the impression that when they want a wife the can go into the matrimonial market and buy a wife just about as they would buy a cow. They can buy cow-women in that way, no doubt; but no real woman with a heart and soul. And least of all can they buy Love. This young man in question seems surprised that this girl should have rejected him "for no earthly reason" **except that she did not love him!** Wouldn't such a man have made a beautiful husband? The girl's instinct saved her from this fatal mistake—she sensed this brutish lack of understanding in him; she was fool enough to first consider marrying him, though she knew him only through a correspondence bureau, but when she got his vibrations she backed out—and he is wondering just why!

The Lord help you, E. M. W., if you attract to yourself the kind of wife who would naturally respond to the vibrations you seem to be manifesting now. Such a woman, a little later on, would probably lead you a merry, merry dance by her carryings-on; she would then be acting from the very same motives which prevented the first girlie from marrying you, i. e., "for no earthly reason except that she doesn't love you." Get in tune with the right kind of girls, young man—then maybe things will go better with you. At any rate, I am not anxious to "test out my system" to help you out in this case; most assuredly

not, my dear fellow. In the words of the old darkey song: "You're in de right church, but de wrong pew!"

MEMORIES OF THE PAST

M. M. writes: **"(1) In the September number of your magazine, in your Questions and Answers Department, under the title of 'Over The Border,' in answer to J. M. W., you say: 'Has he no flashes of memory of that kind, himself?' Do you mean flashes of the memory of his existence before he was born (if there is reincarnation)? And who has had them?**

"(2) Also kindly answer the following question: Maeterlinck claims that a physician in France hypnotized a female of 17 years old, and by his command she told what she had experienced in her younger years, in her infancy, and in her pre-natal period. Then silence followed, and after that a voice of an old man started to speak, and so on, and so on. Jack London in his 'Star Rover' relates of such a seance also. Now if this be true, then it is a fact that there is such a thing as metampsychosis, or reincarnation of the soul. What is your opinion about what Maeterlinck says?

"(3) Also what is your opinion of that famous work of Max Nordau, 'Degeneration'? Nordau brands all the great people as high degenerates; Swedenborg, Balzac, Tolstoi, Wagner, etc., etc. I wish you would have a special article on this book, 'Degeneration.' It would be of profound interest not only to me, but to many more."

(1) Yes, I referred to those flashes, or indistinct glimpses, of memory of previous states of existence which so many persons experience at some times in their lives. Some have much stronger impressions of this kind than others, but there are but very few of us who have not at some time felt a strong conviction that we had lived before; or who have not been powerfully impressed with the conviction that we had seen certain scenes before (although we were then viewing them for the first time in the present life), or had read certain old books before, although we now pick them up for the first time in the present life? My experience is that most persons have had this experience in at least some degree.

Of course this does not actually **prove** reincarnation or metempsychosis, though it certainly seems to do so; for psychologists (or, some of them), claim that this phenomenon may be accounted for under the hypothesis of ancestral memory, i., e., the memory of the experiences of one's ancestors. I shall not argue the matter here; but I cannot resist saying that under the last hypothesis some of us must have had some ancestors among many races, in ancient Egypt, India, or even Atlantis—though that too may be possible. A person whom I know very well must have had an ancestor in the person of a Jesuit priest living some two hundred years ago, which certainly reflects upon the chastity of the aforesaid priest, if this hypothesis be correct. And so strong must have been this ancestral memory that it crops out in the writings of this descendant of his, and sometimes makes him write almost in the very words of certain books of this old priestly ancestor, though he does not know it until someone informs him of what the old gentleman wrote, for he, himself, does not understand Latin. But these are questions that each must settle for himself or herself.

(2) Yes, I have heard of the experiment in question; but I know nothing of it further than the report. It is interesting and valuable, providing that the physician did not unconsciously suggest to the hypnotic subject that which he hoped to have her say; or if she did not catch the idea in his mind, and

act it out, as so many hypnotic somnambules are apt to do. No doubt, however, Maeterlinck guarded against this; and some day we shall hear more about the details of the experiment.

(3) I read Nordau's book "Degeneration" many years ago, and was much disappointed in it, to put it mildly. I value some of Nordau's other writings very much, and it was a disagreeable shock to me to see that even his great mind had allowed itself to be carried away with its desire to prove its case, to such an extent that he made his argument ridiculous. I note that the best authorities today do not accept this book seriously, and, instead, consider it to be an example of the idiosyncrasies of genius—a case where genius nodded. No, I shall not have a special article on this book, for in my opinion the book has passed on to the scrap-pile of psychology, and is now regarded as interesting merely as a curiosity of psychological thought. Nordau's conclusions as expressed in that book, have been, I believe, thoroughly refuted and discredited by leading authorities on the subject. There is of course a very thin line between genius and mental unbalance, but Nordau carried the idea to an absurd degree—a case of **reductio ad absurdum**—and thus defeated his own argument by making the wise smile, or weep, according to temperament. In fact, Nordau in this book assumed the position of the typical lunatic who insists that everyone in the world, excepting himself, is more or less crazy, the result being that the world, accordingly, pronounces him, himself, a lunatic.

POOR MEMORY

J. J. S. writes: "The writer is striving to improve a poor memory, having neglected that part of his being for years. I will deem it a favor if you will suggest methods of improving and redeeming a poor memory."

I regret that I cannot give you any information worth while in the short space at my disposal here. I have written two books on this subject, and it kept me busy crowding the subject into even that space. I think that some of my books on the subject, or those of other writers, are to be found in the public library in the city in which this inquirer lives. **Inquiry at the library might set him on the right track.**

MY HOROSCOPE

M. N. L. writes: "I wish to cast your horoscope; and perhaps others of your readers would like to do likewise. Will you not give us the date, hour, and place of your birth, in the 'Questions and Answers' department of the magazine?"

Yes'm! here it is. Gosh! how I dread it—it's almost like having my picture "took." I was born in Baltimore, Maryland, on December 5, 1862, at 12:30 a. m.—thirty minutes after midnight, on the morning of December 5th. Send me a copy of the Horoscope, please. I am not so much interested in Horoscopes myself; but my wife likes to look over them and find an astrological explanation of all my little unpleasant qualities and weak points. She says that she does not believe in astrology, but that it is wonderful how these astrologers manage to hit it off regarding some folks. 'Tis funny, isn't it?

VERBOTEN

No politics allowed in THIS Magazine;
We have troubles enough of our own!

Old-New Thought

In this department the editor invites you to enjoy with him certain selections from some of the older writers. Some of the best New Thought is very old indeed. Truth knows no time or country. New Thought is a state of mind, rather than a set creed, you must remember. The inspired writers of a thousand years ago, and the illumined writers of today, are contemporaries in New Thought—they live in the same thought and feeling, though they are separated by the years.

"AS A MAN THINKETH"

By James Allen

(Continued from the September Number.)

On the face of the aged there are wrinkles made by sympathy, others by strong and pure thought, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful, and softly mellowed, like the setting sun. I have recently seen a philosopher on his death-bed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with goodwill for dispersing the shadows of grief and sorrow. To live continually in thoughts of illwill, cynicism, suspicion, and envy, is to be confined in a self-made prison-hole. But to think well of all, to be cheerful with all, to patiently learn to find the good in all—such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.

Until thought is linked with purpose there is no intelligent accomplishment. With the majority the bark of thought is allowed to "drift" upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for him who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles, and self-pityings, all of which are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness, and loss, for weakness cannot persist in a power-evolving universe.

A man should conceive of a legitimate purpose in his heart, and set out to accomplish it. He should make this purpose the centralizing point of his thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to his nature at the time being; but whichever it is, he should steadily focus his thought-forces upon the object which he has set before him. He should make this purpose his supreme duty, and should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of thought. Even if he fails again to accomplish his purpose (as he necessarily must until weakness is overcome), the *strength of character gained* will be the measure of his *true* success, and this will form a new starting-point for future power and triumph.

Those who are not prepared for the apprehension of a *great* purpose, should fix the thoughts upon the faultless performance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focussed, and resolution and energy be developed, which being done, there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth—*that strength can only be developed by effort and practice*, will, thus believing, at once begin to exert itself, and, adding effort to effort, patience to patience, and strength to strength, will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment; who make all conditions serve them, and who think strongly, attempt fearlessly, and accomplish masterfully.

Having conceived of his purpose a man should mentally mark out a *straight* pathway to its achievement, looking neither to the right nor the left. Doubts and fears should be rigorously excluded; they are disintegrating elements which break up the straight line of effort, rendering it crooked, ineffectual, useless. Thoughts of doubt and fear never accomplish anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we *can* do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure. His every thought is allied with power, and all difficulties are bravely met and wisely overcome. His purposes are seasonably planted, and they bloom and bring forth fruit which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force: he who *knows* this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations; he who *does* this has become the conscious and intelligent wielder of his mental powers.

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts. In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute. A man's weakness and strength, purity and impurity, are his own, and not another man's; they are brought about by himself, and not by another; and they can only be altered by himself, never by another. His condition is also his own, and not another man's. His suffering and his happiness are evolved from within. As he thinks, so he is; as he continues to think, so he remains.

A strong man cannot help a weaker unless that weaker is *willing* to be helped, and even then the weak man must become strong of himself; he must, by his own efforts, develop the strength which he admires in another. None but himself can alter his condition.

It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor." Now, however, there is amongst an increasing few a tendency to reverse this judgment, and to say, "One man is an oppressor because many are slaves; let us despise the slaves."

The truth is that oppressor and slave are co-operators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves A perfect Knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect Love, seeing the suffering which both states entail, condemns neither; a perfect Compassion embraces both oppressor and oppressed.

He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free.

A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, and abject, and miserable by refusing to lift up his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not, in order to succeed, give up *all* animality and selfishness, by any means; but a portion of it must, at least, be sacrificed. A man whose first thought is bestial indulgence could neither think clearly nor plan methodically; he could not find and develop his latent resources, and would fail in any undertaking. Not having commenced to manfully control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities. He is not fit to act independently and stand alone. But he is limited only by the thoughts which he chooses.

There can be no progress, no achievement without sacrifice, and a man's worldly success will be in the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.

The universe does not favor the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great Teachers of the ages have declared this in varying forms, and to prove and know it a man has but to persist in making himself more and more virtuous by lifting up his thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge, or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition, but they are not the outcome of those characteristics; they are the natural outgrowth of long and arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends; by the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends.

A man may rise to high success in the world, and even to lofty altitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish, and corrupt thoughts to take possession of him.

Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure.

All achievements, whether in the business, intellectual, or spiritual world, are the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in *the object of attainment.*

He who would accomplish little must sacrifice little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.

The dreamers are the saviours of the world. As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers; it cannot let their ideals fade and die; it lives in them; it knows them as the *realities* which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after-world, the architects of heaven. The world is beautiful because they have lived; without them, laboring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law: such a condition of things can never obtain: "Ask and receive."

Dream lofty dreams, and as you dream, so shall you become. Your Vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the scorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not long remain so if you but perceive an Ideal and strive to reach it. You cannot travel *within* and stand still *without.* Here is a youth hard pressed by poverty and labor; confined long hours in an unhealthy workshop; unschooled, and lacking all the arts of refinement. But he dreams of better things; he thinks of intelligence, of refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of him; unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources. Very soon so altered has his mind become that the workshop can no longer hold him. It has become so out of harmony with his mentality that it falls out of his life as a garment is cast aside, and, with the growth of opportunities which fit the scope of his expanding powers, he passes out of it forever. Years later we see this youth as a full-grown man. We find him a master of certain forces of the mind which he wields with world-wide influence and almost unequalled power. In his hands he holds the cords of gigantic responsibilities; he speaks, and lo! lives are changed; men and women hang

upon his words and remould their characters, and, sunlike, he becomes the fixed and luminous centre round which innumerable destinies revolve. He has realized the Vision of his youth. He has become one with his Ideal.

And you, too, youthful reader, will realize the Vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, your Ideal. You will become as small as your controlling desire; as great as your dominant aspiration; in the beautiful words of Stanton Kirkham Davis "You may be keeping accounts, and presently you shall walk out of the door that for so long has seemed to you the barrier of your ideals, and shall find yourelf before an audience—the pen still behind your ear, the inkstains on your fingers—and then and there shall pour out the torrent of your inspiration. You may be driving sheep, and you shall wander to the city—bucolic and open-mouthed; shall wander under the intrepid guidance of the spirit into the studio of the master, and after a time he shall say, 'I have nothing more to teach you.' And now you have become the master, who did so recently dream of great things while driving sheep. You shall lay down the saw and the plane to take upon yourself the regeneration of the world."

The thoughtless, the ignorant, and the indolent, seeing only the apparent effects of things and not the things themselves talk of luck, of fortune, and chance. Seeing a man grow rich they say, "How lucky he is!" Observing another become intellectual, they exclaim, "How highly favored he is!" And noting the saintly character and wide influence of another, they remark, "How chance aids him at every turn!" They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of undaunted efforts they have put forth of the faith they have exercised, that they might overcome the apparently insurmountable and realize the Vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy, and call it "luck"; do not see the long and arduous journey, but only behold the pleasant goal, and call it "good fortune"; do not understand the process, but only perceive the result, and call it "chance."

In all human affairs there are *efforts*, and there are *results*, and the strength of the effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The Vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by, this you will become.

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operations of thought.

A man becomes calm in the measure that he understands himself as a thought-evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees more and more clearly the internal relations of things by the action of cause and effect, he ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.

The strong, calm man is always loved and revered. He is like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. "Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing these blessings, for they are always sweet, serene, and calm. That exquisite poise of character which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul. It is precious as wisdom, more to be desired than gold—yea, than even fine gold. How insignificant mere money-seeking looks in comparison with a serene life—a life that dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

"How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character, and make bad blood! It is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!"

Yes, humanity surges with uncontrolled passion, is tumultuous with ungoverned grief, is blown about by anxiety and doubt. Only the wise man, only he whose thoughts are controlled and purified, makes the winds and the storms of the soul obey him.

Tempest-tossed souls, wherever ye may be, under whatsoever conditions ye may live, know this—in the ocean of life the isles of Blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding Master; He does but sleep: wake Him. Self-control is strength; Right Thought is mastery; Calmness is power. Say unto your heart, "Peace be still!"

(Concluded.)

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

of "Advanced Thought," published monthly at Chicago, Illinois, for October 1, 1916.

State of Illinois, County of Cook—ss.

Before me, a notary public in and for the state and county aforesaid, personally appeared Arthur Gould, who having been duly sworn according to law, deposes and says that he is the owner of "Advanced Thought," and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Advanced Thought Publishing Company (Not Inc.), 168 N. Michigan Ave., Chicago, Ill.

Editor, William Walker Atkinson, 168 N. Michigan Ave., Chicago, Ill.

Managing Editor, William Walker Atkinson, 168 N. Michigan Ave., Chicago, Ill.

Business Manager, Arthur Gould, 168 N. Michigan Ave., Chicago, Ill.

2. That the owners are: **Arthur Gould, 168 N. Michigan Ave., Chicago, Ill.; Advanced Thought Publishing Company (Not Inc.), 168 N. Michigan Ave., Chicago, Ill.**

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are (if there are none, so state): **None.**

(Signed.) **ARTHUR GOULD.**

Sworn to and subscribed before me this thirteenth day of October, 1916.

(Seal.) (Signed.) MICHAEL J. O'MALLEY.

(My commission expires March 8, 1920.)

ADVANCED THOUGHT

Has no hope of ever springing from a **CONSTIPATED BODY** nor taking root in a mind burdened by a Sluggish Colon. Advanced Thought and Auto-Poisons cannot both exist in the same body. **DRUGS ARE A DRAG TO THE MIND AND BODY.**

The daily use of the Internal Bath not only purges the body of Auto-Poisons but clears the mind for strong mentality. It frees the body of the "draggy" feeling, of Headaches, renews lost elasticity of body and **PROLONGS LIFE.**

Send 2c stamp for free literature that instructs about the Eager Internal Bath Appliance to

Eager Colon Cleanser Co.

737 T Washington Ave. BROOKLYN, N. Y.

Remove Your Wrinkles

LOOK YEARS YOUNGER

Japanese Secret Revealed

New method of removing wrinkles—no creams—no plasters—no massage—no masks—no rollers—absolutely new treatment—never before offered by others in America.

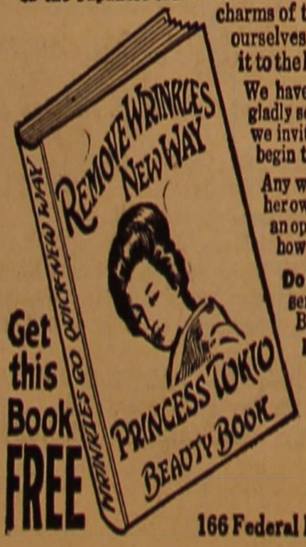
THIS secret method for removing and preventing facial disfigurements is well known among the Japanese women themselves because it is handed down from generation to generation; mother's teach it to daughters—but never will they tell an outsider what it is. Their youthful appearance, the loveliness of their skin, the absence of any wrinkles or blemishes are all due to the certain secret treatment which they regard almost as sacred as their religion.

This Hidden Treasure

of the Japanese ladies' boudoir we realized was a practical necessity to the beauty and charms of the American woman, and so we have been employing ourselves for years to find out what it is so that we could offer it to the ladies on this continent. And now that day has arrived!

We have just published the Princess Tokio Beauty Book and will gladly send it free to any woman who writes for it, but specially do we invite inquiries from ladies past thirty, at which age wrinkles begin to set in and rob the skin of its softness and lustre.

Any woman who has wrinkles and does not write for this book is her own enemy. She is standing in her own light by passing up an opportunity to learn how to look as young as she feels—how to make her face youthful looking and charming.



Get this Book FREE

Do Not Send Any Money—not even postage; just send a postal asking for the princess Tokio Beauty Book and you will receive it promptly, postage prepaid in plain sealed envelope. For your own benefit write for the Princess Tokio Beauty Book at once.

Princess Tokio Company
Dept. 10,
166 Federal Life Bldg., Chicago

Princess Tokio Co.,
Dept. 10
166 Federal Life Bldg., Chicago,
Please send me free and without any obligation on my part the Princess Tokio Beauty Book in a plain sealed envelope.

Name.....

Address.....

CONSTIPATION relieved immediately, at will without physic or stomach drugging. Guaranteed permanent. $1.00 or three addresses of chronic invalids and 60c in stamps. Money back if it fails. Order at once and receive free a good local or mail order plan embodying this unfailing method. Send for full particulars. Daniel Nestor, AT217 Rockaway Road, Jamaica, N. Y.

KEEPING YOUNG

Rebuild your cells; ward off old age. Arrive at ninety looking only fifty, with robust health and perfect intellect. Newly discovered laws for retaining youth. Practical methods to insure reduction of weight without a starvation diet; or increase of weight without apparatus or drugs. Booklet, 10 cents (coin).

URIEL BUCHANAN, P. O. Box 210, Chicago, Ill.

Spinal Irritation

That's what causes: Pain or distress in **back part of head; pulling of cords in the neck; trouble with eyes; pain between shoulders** or in other parts of **spine,** or burning, aching, tenderness or soreness; **belt of constriction or pain around body; numbness of fingers or feet** or coldness or tingling like pricking of pins; peculiar, almost indescribable pains or distress in **heart, stomach, kidneys** or other parts of chest or abdomen; **backache; sciatica.**

This disease **is very easily cured by right methods.** Our elegant, illustrated booklet tells how. **Price, 10 cents.**

Book on Diseases of Women—40 pages—Price 10 cents.

O. S. PUB. CO., 1232 17th St., San Diego, Cal.

Become a Doctor of Chiropractic

Earn $3000 to $5000 a Year Learn At Home



Make Money Practicing Chiropractic, the Science of Spinal Adjustment

Here is your opportunity to qualify at home in your spare time to become a Doctor of **Chiropractic**—to enter an uncrowded profession and make a big income. No matter where you live, or what work you are now doing, if you are ambitious, you can become prosperous in the practice of this fascinating profession of

DRUGLESS HEALING

Never before has the demand been so great for competent Doctors of **Chiropractic.** Every thinking person knows that the day of Drugless Healing is here, and the masses of people everywhere are eagerly welcoming **Chiropractic,** the science of restoring health by means of spinal adjustment, as a natural, scientific substitute for the old outgrown system of "dosing" by internal medicines.

20 LESSONS FREE

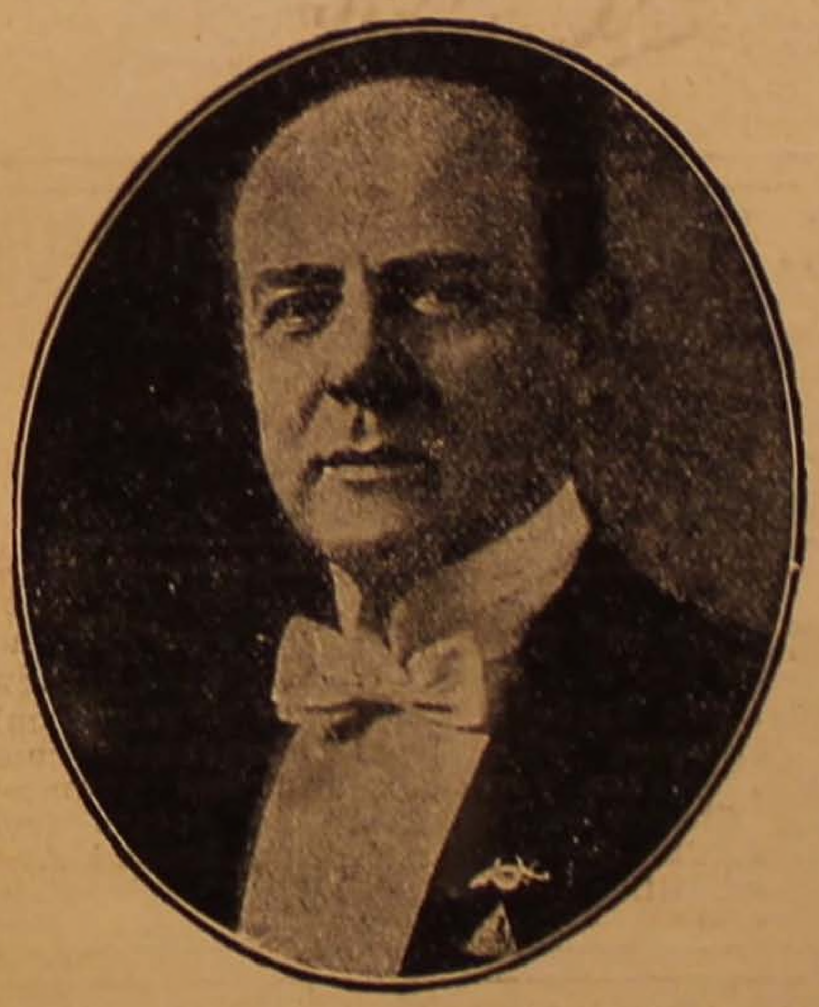
To show you quickly and convincingly what Chiropractic is, we offer you 20 Lessons of our Regular Course absolutely Free—also Eight (8) Anatomical Charts beautifully lithographed in lifelike colors that regularly sell for $15.00.

You can become a Doctor of Chiropractic in a surprisingly short time by our practical, easy, simplified method of home instruction. All needless theory is thrown aside—our course offers the shortest, most direct route to your University Degree of D. C.—Doctor of Chiropractic. We give you, right in your own home during your spare time, just the training you must have to succeed.

Special reduced rates now! Write today for new illustrated 64 page book and remarkable Free Lessons Offer.

AMERICAN UNIVERSITY,
Manierre Building, Dept. 700 Chicago, Ill.

CONCENTRATION SPELLS SUCCESS



when **rightly** used, but when wrongly used it is **sure** to bring failure. Most persons concentrate on that which annoys, irritates and makes for failure and loss of memory. When we are sick it is hard to concentrate on the thought of being well. When we are despondent from any cause is is difficult to concentrate on the idea of our ever being happy again, When we have lost money it is easy to concentrate on our loss, but almost impossible to concentrate on our having an abundance again.

We all lock the doors and windows of our home to keep out intruders, but do **you** lock the doors and windows of **your** thought world. and so keep out the thoughts which take away one's strength, hope, faith, courage, memory, ambition, power and ability?

Do you belong to the class of people, who have used their **Concentration** rightly or wrongly? Do you own your own mind? Has your **CONCENTRATION** brought you **Success** or failure; happiness or sorrow; health or sickness; brilliancy of mind or loss of memory? Can you concentrate for five minutes on any one thing you want, shutting out entirely every random, stray, tramp thought? Try it.

"CONCENTRATION—Its Mentology and Psychology"

By F. W. SEARS, M, P, (Master of Psychology) teaches how to do this.

The person who can concentrate **rightly** for what he wants, when and where he wants to—whether it is for money, health, love, increased business, a better job, political power, social position, good memory or anything else he may desire—has at his command the **GREATEST POWER IN THE WORLD,** a **POWER** which, when he learns to use it rightly, gives him the **mastery of himself and his environment.**

You possess this **POWER** and can learn to use it **rightly** by persistently applying the lessons taught in this book. No matter how many books you may have read, **THIS BOOK IS DIFFERENT. You need to learn the lessons it teaches.** Price 50 cents, postpaid. One or two-cent stamps accepted. **Worth a thousand dollars.** Money back if you want it.

CENTRE PUBLISHING CO., - Suite 653, 108-110 West 34th Street (at Broadway) New York

NOTE—Dr. Sears lectures every Sunday at 11: 15 a. m. in the Criterion Theatre, Broadway at 44th Street, New York City.

Start A Beauty Shop

Learn this attractive All-Profit Business. Our Complete System shows you how. Price $1.00. Particulars Free. Nowtelus Beauty Shop, Room 306-7, 1579 Milwaukee Ave., Chicago, Ill.

The New Thought Companion

$1.00 per year in U. S. A.

A monthly New Thought Magazine, full of inspiration and healing thoughts. 32 pages. Beautiful cover, and optimistic from cover to cover. Single copies, 10c.; 3 mo. 25c.

PLYMOUTH PRINTING CO.
Dept. A. T., Plymouth, Ill., U. S. A.

A CHARMING VOICE

How to unfold a Charming Voice in Speaking and Singing, to an almost unlimited degree of power and sweetness. Weak, tuneless voices made strong and beautiful. Our new book instructs you. Price $1.00.

Talent cultivated. Breath Control. Thought Hygiene. Vocational Instruction. Superior teachers, and practical methods of instruction.

Personal Lessons, or Correspondence Instruction.

Mmes. Girard & Richards, 818 E. 51st Street, Chicago, Ill.

NEW THOUGHT HEALING

Send name and address and state your case, and receive one month's treatment which will start on receipt of your letter. Free will offerings accepted. Address, Sidney E. Huff, Dept. A. T., Plymouth, Ill.

Sunphone Shelton

OR SEND FOR

"Scientific Christian"

IF YOU WANT

New Thought

STRAIGHT FROM THE

Sun Center or Sunsense

One Dollar a Year—Ten Cents a Copy

T. J. SHELTON
1657 Clarkson St.
DENVER, COLO.

CHURCH AND SCHOOL

OF

The New Civilization

JULIA SETON, M. D., Founder

The Plus Message

CLASSES DAILY SUNDAY SERVICES

In MASONIC TEMPLE, Chicago

Reading room open daily 9 to 5.

Send for Dr. Seton's latest books, Life, Liberty and Power, $5.00.

The New Civilization Fundamentals, $3.00.

The Seton Book Sellers

Room 209, Masonic Temple
CHICAGO

"WORTH WHILE" books and correspondence lessons on **PRACTICAL** and **SCIENTIFIC SELF-CULTURE**, Sexology, Health, Business, etc. Mention your chief desires and ambitions and receive appropriate, instructive literature gratis. Address, Science Institute, AT1336 Morse Ave., Chicago.

THE VAN VALEN SANATORIUM

is where the most chronic cases of mental, nervous, functional diseases and addictions are cured. If failed upon elsewhere, come here. Mental and Spiritual treatment. Booklet. Peekskill-on-Hudson, N. Y.

A PERFECT PHYSIQUE easily acquired by new, rational and natural methods of physical culture combined with local absorbent compresses. Makes you look and feel younger. Finely illustrated literature in colors free. Address, The Success Co., AT924 Second Ave., Rockford, Ill.

Mystic Books Exclusively

Theosophical, Astrological and Yogi Books

Everything worth while in stock.

The Curtiss Philosophic Book Co., Inc.
1731 Chestnut Street Philadelphia, Pa.



You Should Read Our

Private Lessons in the Cultivation of

SEX FORCE

Now published in book form. This wonderful work contains very valuable sex secrets that the world has never known, but which should be known by everyone.

SEX FORCE is the vital power of attraction between the sexes. When this force is properly controlled, as this book teaches, it makes man become noble, virile, attractive; and woman beautiful, sweet, lovable. This work gives real, authoritative and the latest scientific private sex advice for married and unmarried men and women.

Something new on every page. Different from anything else ever published on this subject. All in one volume. Price $1.10, cloth bound. Your money will be refunded if you are not satisfied.

This Book is fully outlined in a large pamphlet which we will send FREE.

Every man and woman who wants to know the plain truth of SEX FORCE should write for it at once.

ADVANCED THOUGHT CO., Dept. M, Federal Life Bldg. **Chicago**

LEARN TO LOVE SCIENTIFICALLY

and achieve results in life. Lack of love spells failure; **love** is the key to all Happiness, Success and Power. Get that most reasonable and **valuable** little book, "The Motive Power of the Universe," only **10c** and learn:

(1) How to Work out of Trying Conditions.
(2) How to Win the Affection of Others.
(3) How to Attain and Keep Health.
(4) How to Succeed in Business.

Love is the key. This little book shows **why** and **how**.

MATTHEWS DAWSON, 33d and Western Ave., Chevy Chase, D. C.



The Most important SEX BOOK in Years

"Never Told Tales"

By Dr. WILLIAM J. ROBINSON

JACK LONDON says: "I wish every man and woman could have a copy of your Never Told Tales."

Priceless Truths are contained in the chapters on The Story of Rose and Edward, The Case of Lydia Swinton, The Case of Irene Larrabee West, Who Would Blame Her—Would You, and other chapters.

Very Special Offer

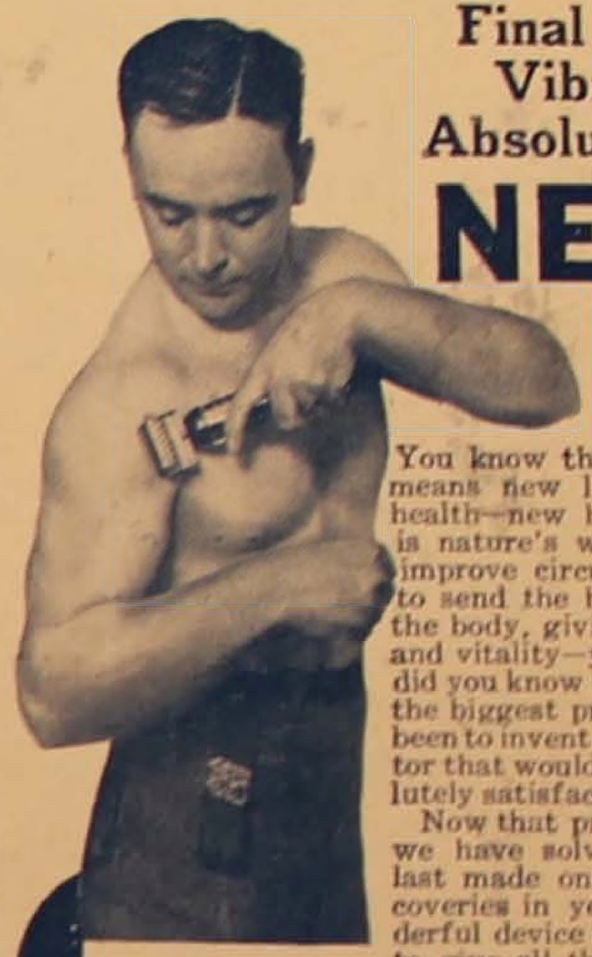
In order to introduce this work, for a limited time, we will send our $2.00 edition to any reader of this magazine for $1.10 postpaid. FREE—Special circular free on request—but to be sure of securing this SURPRISING VOLUME send remittance of $1.10 AT ONCE; money refunded if not satisfactory.

ADAMS PUBLISHING COMPANY
Dept. 1239 —402 Morton Building, Chicago

URINARY TROUBLES easily overcome without drugs or poisons. $1.00 pays for full instructions. No other expense—and satisfaction guaranteed. Also sane, rational relief for other ailments. Mention your troubles and receive further particulars. Science Club, AT815 Spruce St., Philadelphia, Pa.

PERENNIAL YOUTH Convincing argument calculated to prove that it is possible to prolong life indefinitely. If you want to live long and live right, and make money send $1.10 for a life membership to our society and receive this wonderful Document gratis. Attractive illustrated circular upon request. Address, The Self-Culture Society, Box AT41, Long Beach, Calif.

HERE IT IS



Final Solution of the Vibrator Problem Absolutely Astonishing

NEWEST

and Greatest Invention

You know that electrical vibration means new life—new power—new health—new beauty. You know it is nature's way to banish pain—to improve circulation of the blood—to send the blood surging through the body, giving you added energy and vitality—you know all this, but did you know that heretofore one of the biggest problems of science has been to invent a practical hand vibrator that would be in every way absolutely satisfactory?

Now that problem has vanished—we have solved it—science has at last made one of the greatest discoveries in years—invented a wonderful device guaranteed positively to give all the astonishing benefits heretofore impossible with any other method. From now on it's good-bye to all vibrators and massage machines—

All Other Methods Discarded!

Owners of other devices will now throw them away. Their great trouble is their impracticability, their connection with electric wires, and their excessive weight. This remarkable, new, scientific invention—the great **SOS Pulser**—the **Wireless Vibrator**—is absolutely different in every way from all other devices. It contains the few good points of other vibrators, but its remarkable exclusive feature is the wonderful patented improvements that make it the greatest achievement of its kind.

Everyone Can Afford This Marvelous Instrument

Everybody—you—have always wanted a vibrator of some kind, but heretofore the high prices have deprived you of one. We have settled the price question on vibrators—we have wrecked all prices—we have placed the lowest possible price—far below all others—on this wonderful **SOS Pulser**—the Wireless Vibrator.

Makes no difference what other machines sell at, they positively cannot be anything like this great invention we offer at a rock-bottom price.

HEALTH—POWER

Don't be weak, mentally dull, depressed. Awaken your energy, build up vitality with the wonderful SOS Pulser. Use it for stiff, sore muscles, for rheumatism, neuralgia, lumbago, pain or physical depression, feel the new life come into your cheeks and eyes, different from all others—simple, compact, light, complete, powerful. No wires to break or attach to the current—contains its own power. Can be used anywhere.

Sent On Approval



This is a remarkable special liberal offer! Send coupon below and learn how we send you a complete SOS Pulser absolutely on approval—let you try it yourself—let you feel how it gives you new life and energy—before you decide to buy it. You find out at our risk what a truly astonishing invention it is—you see why it is the one great successful vibrator in the world—the great solution of the problem of science. This is a special offer and must be accepted at once. Remember, we take all the risk. Send coupon now for remarkable free book and facts about great approval offer. Send no money—just the coupon—everything free.

BEAUTY WILL BE YOURS

Commonwealth Electric Mfg. Company, 407 Rialto Building, St. Louis, Mo.

Commonwealth Electric Mfg. Co., 407 Rialto Bldg., St. Louis, Mo.

Send facts about your Special Approval Offer of SOS Pulser; also send FREE remarkable book.

Name_____

Street and No._____

City_____ State_____

A $2,000,000 Sale—
—Made Possible by a Trained Memory



When Carl F. Schader, real estate operator, miner, banker, public-spirited citizen and all-around good fellow, returned to Los Angeles a few weeks ago, after a mysterious absence of fifteen days, with the announcement that he had put across the sale of the $2,000,000 Palos Verdes ranch, his friends exulted with him over what was unquestionably the greatest achievement of the year in realty circles.

SUPPOSE you had a contract to purchase a 16,000-acre ranch with a year to pay—that the greatest legal talent of Southern California had fought you to a frazzle and all you had was an interlocutory decree of the court—to pay or lose—that adverse business conditions had swept away your financial backing—that with only two weeks remaining you saw your only hope to be the sale of the property—and that after making the rounds of the money kings in vain—that the President of New York's biggest bank offered you just five short minutes to present your proposition. What would you do? What Carl F. Schader did is only partly told in the above clipping from the Los Angeles Times. Mr. Schader boiled down his arguments—rehearsed them in his hotel room—and then presented the salient features of his property so clearly—so earnestly—so completely—that the interview was extended and the sale finally made.

Schader Succeeded Because He Had the Ability to Concentrate—to Remember

Mr. Schader's experience is typical of thousands of America's men of power. Trained memory, concentration, the development of self-control—is the sure road to a better position—bigger pay—social and business success—THE EFFICIENT LIFE.

The Dickson Method of Memory Training

The Dickson method of Memory Training is a simple series of brain exercises so graded and arranged that they will bring your memory to a state of perfection in the shortest time possible with the least effort.

50,000 Students

Dickson Memory Training has helped thousands. Men in every walk of life—men with exceptionally poor memories who have developed them to amazing perfection—men with remarkably good memories who have made them better. What Dickson Training has done for these men it will do for you—will teach you to think and talk connectedly—will increase your earning power.

Special Offer "How to Speak in Public" FREE

This deluxe edition handsomely illustrated book, regularly priced at $2.00, for a limited time will be presented to every student enrolling in the course in Memory Training absolutely FREE. The book will train you to think on your feet—to express yourself clearly, logically and convincingly whether talking to one person or a thousand. Get full particulars of this liberal offer at once.

Carl F. Schader
"One of California's Biggest Men"



—What He Says About Dickson Memory Training

"Words cannot express my appreciation of the many courtesies you have extended in the matter of assisting me in my work.

"Although I finished your course of memory training and public speaking some years ago, I continue to study it and I find each time I go over the course I gain new Knowledge.

"The psychoscope taught me concentration. The special exercises greatly improved my general condition. Your desk book has given me a wonderful vocabulary. I find when delivering an address that unconsciously I use better English and have better command of my audience.

"My voice has improved to such an extent that I now talk with ease and make myself heard to an audience of several thousand.

"To sum it up, I have been improved physically and mentally beyond my own expectations by the continued studying of your course.

"Every business man, especially those called upon to talk at Chambers of Commerce, Realty Boards, Advertising Clubs and other meetings, should take your course. I unhesitatingly recommend it to those who desire to increase their POWER OF PERSONALITY."

Carl F. Schader

FREE Wonderful Book on "How to Remember"

Simply send your name and address on the coupon, or a postal for this remarkable book. No charge—no obligation. Together with the book I will send my celebrated Memory Test, a test which has a direct bearing on your business Success. Get this Free book—this Memory Test—and the facts on how Memory Training will guarantee *your* Future Success—NOW.



Prof. Henry Dickson
America's foremost Authority on Memory Training, Public Speaking, Self Expression, Lecturer and Principal of the Dickson Memory School, Hearst Building, Chicago.

Book — FREE

Prof. Henry Dickson, Dickson School of Memory,
71 Hearst Building, Chicago, Illinois

Please send me your free booklet "How to Remember" and your remarkable copyrighted Memory Test. Give me facts on your special short time FREE offer of your book "How to Speak in Public" and particulars on the Dickson Course in Memory Training.

Name _____

Address _____

_____